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A

DISSERTATION

ON THE

ELEUSINIAN AND *BACCHIC*

MYSTERIES.

Εν ταις ΤΕΛΕΤΑΙΣ καθαρσεις ηγουνται και περιρραντηρια και αγνισμοι, α των εν απορρητοις δρωμενων, και της του θειου μετουσιας γυμνασματα εισιν.

Procli MS. Com. in Plat. Alcib. I.

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ADVERTISEMENT.

AS there is nothing more celebrated than the myſteries of the antients, ſo there is perhaps nothing which has hitherto been leſs ſolidly known. Of the truth of this obſervation, the liberal reader will, I perſuade myſelf, be fully convinced, from an attentive peruſal of the following ſheets; in which the ſecret meaning of the Eleuſinian and Bacchic Myſteries is unfolded, from authority the moſt reſpectable, and from a philoſophy of all others the moſt venerable and auguſt. The authority, indeed, is principally derived from manuſcript writings, which are of courſe in the poſſeſſion of but a few; but its reſpectability is no more leſſened by its concealment, than the value of a diamond when ſecluded from the light. And as to the philo-

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ſophy, by whoſe aſſiſtance theſe myſteries are developed, it is coeval with the univerſe itſelf; and however its continuity may be broken by oppoſing ſyſtems, it will make its appearance at different periods of time, as long as the ſun himſelf ſhall continue to illuminate the world. It has, indeed, and may hereafter, be violently aſſaulted by deluſive opinions; but the oppoſition will be juſt as imbecil as that of the waves of the ſea againſt a temple built on a rock, which majeſtically pours them back,

Broken and vanquiſh'd foaming to the main.

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J. Nichols

A

DISSERTATION,

&c. &c.

SECTION I.

DR. WARBURTON, in his Divine Legation of Moſes, has ingeniouſly proved, that the ſixth book of Virgil's Æneid repreſents ſome of the ſhews of the Eleuſinian Myſteries; but, at the ſame time, has miſerably failed in attempting to unfold their latent meaning, and obſcure, though important, end. By the aſſiſtance, however, of the Platonic philoſophy, I have been enabled to correct his errors, and to vindicate the wiſdom of antiquity from his malevolent and ignorant aſperſions, by a genuine account of this ſublime

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inſtitution; of which the following obſervations are deſigned as a comprehenſive view.

In the firſt place, then, I ſhall preſent the reader with two remarkable authorities, and theſe perfectly demonſtrative, in ſupport of the aſſertion, that a part of the ſhews conſiſted in a repreſentation of the infernal regions; authorities which, though of the laſt conſequence, were unknown to Dr. Warburton himſelf. The firſt of theſe is from no leſs a perſon than the immortal Pindar, in a fragment preſerved by Clemens Alexandrinus in Stromat. lib. 3. "ἀλλα και Πινδαρος περι των εν "Ελευσινι μυςηριων λεγων επιφερει. Ολ- "βιος, οςις ιδων εκεινα κοινα εις υποχθονια, "οιδεν μεν βιον τελευτᾶν, οιδεν δε διος δοτον "αρχαν." i. e. "But Pindar, ſpeak- "ing of the Eleuſinian Myſteries, "ſays, Bleſſed is he who, on ſeeing

" thoſe *common concerns under the earth*,
" knows both the end of life and the
" given empire of Jupiter." The other of theſe is from Proclus in his Commentary on Plato's Politics, p. 372, who, ſpeaking concerning the ſecerdotal and ſymbolical mythology, obſerves, that from this mythology Plato himſelf eſtabliſhes many of his own peculiar dogmata, " ſince in the
" Phædo he venerates, with a becom-
" ing ſilence, the aſſertion delivered
" in the arcane diſcourſes, that men
" are placed in body as in a certain
" priſon, ſecured by a guard, *and teſ-*
" *tifies, according to the myſtic ceremo-*
" *nies, the different allotments of pure*
" *and impure ſouls in Hades, their ha-*
" *bits, and the triple path ariſing from*
" *their eſſences*; *and this according to*
" *paternal and ſacred inſtitutions*; *all*
" *which are full of a ſymbolical theory,*
" *and of the poetical deſcriptions con-*

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" *cerning the aſcent and deſcent of ſouls,*
" *of dyoniſiacal ſigns, the puniſhments of*
" *the Titans, the trivia and wanderings*
" *in Hades, and every thing of a ſimi-*
" *lar kind.*"—" Δηλοι δε εν φαιδωνι τον
" ϳε εν απορρηϳοις λεγομενον, ως ενϳινι φρου-
" ρα εσμεν οι ανθρωποι, σιγη ϳη πρεπουση
" σεβων, κ᾽ ϳας τελεϳας (lege κ᾽ καϳα ϳας
" ϳελεϳα:) μαρϳυρομενος ϳων διαφορων ληξεων
" ϳης ψυχης κεκαθαρμενης ϳε κ᾽ ακαθαρϳου
" εις αδου απιουσης, κ᾽ ϳας ϳε σχεσεις αυ, κ᾽
" ϳας ϳριοδους απο των ουσιων κ᾽ των (lege
" κ᾽ καϳα των) παϳρικων θεσμων τεκμαιρο-
" μενος. α δη ϳης συμβολικης απανϳα θεω-
" ριας εϛι μεϛα, κ᾽ των παρα ϳοις ποιηϳαις
" θρυλλουμενων ανοδων ϳε κ᾽ καθοδων, των
" ϳε διονυσιακων συνθηματων, κ᾽ των τιτα-
" νικων αμαρϳηματων λεγομενων, κ᾽ ϳων
" εν αδου τριοδων, κ᾽ ϳης πλανης, κ᾽ των
" τοιουτων απανϳων."

Having premiſed thus much, I now proceed to prove that the ſhews of the

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leſſer myſteries were deſigned by the antient theologiſts, their founders, to ſignify occultly the condition of the impure ſoul inveſted with a terrene body, and merged in a material nature: or, in other words, to ſignify that ſuch a ſoul in the preſent life might be ſaid to die, as far as it is poſſible for ſoul to die; and that on the diſſolution of the preſent body, while in a ſtate of impurity, it would experience a death ſtill more durable and profound. That the ſoul, indeed, till purified by philoſophy, ſuffers death through its union with body, was obvious to the philologiſt Macrobius, who, not penetrating the ſecret depth of the antients, concluded from hence that they ſignified nothing more than the preſent body, by their deſcriptions of the infernal abodes. But this is manifeſtly abſurd; ſince it is univerſally agreed, that all the antient theo-

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logical poets and philoſophers inculcated the doctrine of a future ſtate of rewards and puniſhments in the moſt full and deciſive terms; at the ſame time occultly intimating that the death of the ſoul was nothing more than a profound union with the ruinous bonds of the body. Indeed if theſe wiſe men believed in a future ſtate of retribution, and at the ſame time conſidered a connection with body as the death of the ſoul, it neceſſarily follows, that the ſoul's puniſhment and ſubſiſtence hereafter is nothing more than a continuation of its ſtate at preſent, and a tranſmigration, as it were, from ſleep to ſleep, and from dream to dream. But let us attend to the aſſertions of theſe divine men concerning the ſoul's conjunction with a material nature. And to begin with the obſcure and profound Heraclitus, ſpeaking of ſouls unembodied: "We

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" live," ſays he, " their death, and " we die their life." Ζωμεν τον εκεινων θανατον, τεθνηκαμεν δε τον εκεινων βιον. And Empedocles, blaming generation, beautifully ſays of her:

The ſpecies changing with deſtruction dread,
She makes the *living* paſs into the *dead*.

Εκ μεν γαρ ζωων ετιθει νεκρα, ειδε αμειβων.

And again, lamenting his connection with this corporeal world, he pathetically exclaims;

For this I weep, for this indulge my woe,
That e'er my ſoul ſuch novel realms ſhould know.

Κλαυσα τε κ' κωκυσα, ιδων ασυνηθια χωρον.

Plato, too, it is well known, conſidered the body as the ſepulchre of the ſoul; and in the Cratylus conſents with the doctrine of Orpheus, that the ſoul is puniſhed through its union with body. This was likewiſe the opinion of the celebrated Pythagorean,

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Philolaus, as is evident from the following remarkable paſſage in the Doric dialect, preſerved by Clemens Alexandrinus in Stromat. lib. 3. p. 413. " Μαρτυρουσι δε και οι παλαιοι θεολογοι " τε και μαντεις, ως δια τινας τιμωριας, α " ψυχα τω σωματι συνεζευκται, και καθαπερ " εν σωματι τουτω τεθαπται." *i. e.* " The " antient theologiſts and prieſts alſo " teſtify, that the ſoul is united with " body for the ſake of ſuffering pu- " niſhment; and that it is buried in " body as in a ſepulchre." And laſtly, Pythagoras himſelf confirms the above ſentiments, when he beautifully obſerves, according to Clemens in the ſame book, " that whatever we ſee " when awake, is death; and when " aſleep, a dream." Θανατος εστιν, οκοσα εγερθεντες ορεομεν· οκοσα δε ευδοντες, υπνος.

But that the myſteries occultly ſignified this ſublime truth, that the

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ſoul by being merged in matter reſides among the dead both here and hereafter, though it follows by a neceſſary conſequence from the preceding obſervations, yet it is indiſputably confirmed, by the teſtimony of the great and truly divine Plotinus, in Ennead 1. lib. 8. p. 80. "When the ſoul," ſays he, "has deſcended into generation "ſhe participates of evil, and pro- "foundly ruſhes into the region of "diſſimilitude, *to be entirely merged in* "*which, is nothing more than to fall* "*into dark mire.*" And again, ſoon after: "The ſoul therefore *dies* through "vice, as much as it is poſſible for "the ſoul to die: *and the death of the* "*ſoul is, while merged, or baptized, as* "*it were, in the preſent body, to de-* "*ſcend into matter, and be filled with* "*its impurity, and after departing from* "*this body, to lye abſorbed in its filth* "*till it returns to a ſuperior condition,*

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" *and elevates its eye from the over-*
" *whelming mire. For to be plunged*
" *in matter, is to deſcend into Hades,*
" *and there fall aſleep* *." Γινομενῳ δε η μελαληψις αυτου. Γινεται γαρ πανταπασιν εν τῳ της ανομοιοτητος τοπῳ, ενθα δυς εις αυτην εις βορβορον σκολεινον εςαι πεσων.—

* This paſſage doubtleſs alludes to the antient and beautiful ſtory of Cupid and Pſyche, in which Pſyche is ſaid to fall aſleep in Hades; and this through raſhly attempting to behold corporeal beauty: and the obſervation of Plotinus will enable the profound and contemplative reader to unfold the greater part of the myſteries contained in this elegant fable. But, prior to Plotinus, Plato, in the ſeventh book of his Republic, aſſerts, that ſuch as are unable in the preſent life to perceive *the idea of the good*, will deſcend to Hades after death, and fall aſleep in its dark abodes. Ος αν μη εχῃ διορισασθαι τῳ λογῳ, απο των αλλων παντων αφελων την του αγαθου ιδεαν, κ ωσπερ εν μαχῃ δια παντων ελεγχων διελθων, με καλα δοξαν αλλα καθ' ουσιαν προθυμουμενος ελεγχειν, εν παση τουτοις απτωτι τῳ λογῳ διαπορευηται, ουτε αυτο το αγαθον ουδεν φησεις ειδεναι τον ουτως εχοντα, ουτε αλλο αγαθον ουδεν; αλλ' ει πη ειδωλου τινος εφαπτεται, δοξῃ ουκ επιστημῃ εφαπτεσθαι; κ τον νυν βιον ονειροπολουντα, κ υπνωττοντα, πριν ενθαδ' εξεργεσθαι, εις αδου πρωτερον αφικομενον τελεως επικαταδαρθανειν; *i. e.* " He who is not able,

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αποθνησκει ουν, ως ψυχη αν θανοι· κ᾽ ο θανατος αυτη, κ᾽ ει εν τω σωματι βεβαπτισμενη, εν υλη εστι καταδυναι, κ᾽ πλησθηναι αυτης. κ᾽ εξελθουσης εκει κεισθαι, εως αναδραμη κ᾽ αφελη πως την οψιν εκ του βορεου. κ᾽ τουτο εστι το εν ᾳδου ελθοντα επικαταδαρθειν. Here the reader may obſerve that the obſcure doctrine of the myſteries mentioned by Plato in the Phædo,

" by the exerciſe of his reaſon, *to define the idea of the*
" *good*, ſeparating it from all other objects, and
" piercing, as in a battle, through every kind of
" argument; endeavouring to confute, not according
" to opinion, but according to eſſence, and proceed-
" ing through all theſe dialectical energies with an
" unſhaken reaſon;—he who cannot accompliſh this,
" would you not ſay, that he neither knows the good
" itſelf, nor any thing which is properly denominated
" good? And would you not aſſert, that ſuch a one,
" when he apprehends any certain image of reality,
" apprehends it rather through the medium of opinion
" than of ſcience; that in the preſent life he is ſunk
" in ſleep, and converſant with the deluſions of
" dreams; and that before he is rouſed to a vigilant
" ſtate, he will deſcend to Hades, and be overwhelm-
" ed with a ſleep perfectly profound."

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that the unpurified ſoul in a future ſtate lies merged in mire, is beautifully explained; at the ſame time that our aſſertion concerning their ſecret meaning is no leſs ſolidly confirmed. In a ſimilar manner the ſame divine philoſopher, in his book on the beautiful, Ennead. 1. lib. 6. explains the fable of Narciſſus as an emblem of one who ruſhes to the contemplation of ſenſible forms as if they were perfect realities, when at the ſame time they are nothing more than like beautiful images appearing in water, fallacious and vain. "Hence," ſays he, "as Narciſſus, "by catching at the ſhadow, merged "himſelf in the ſtream and diſap-"peared, ſo he who is captivated by "beautiful bodies, and does not de-"part from their embrace, is precipi-"tated, not with his body, but with "his ſoul, into a darkneſs profound "and horrid to intellect, through

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" which, becoming blind both here " and in Hades, he converſes with " nothing but ſhadows." Τον αυτον δη τροπον ο εχομενος των καλων σωματων, ϗ μη αφιεις, ȣ τῳ σωματι, τῃ δε ψυχῃ καταδυσεται, εις σκοτεινα ϗ ατερπη τῳ νῳ βαθη, ενθα τυφλος εν ᾳδου μενων, ϗ ενταυθα κᾳκει σκιαις συνεςι. And what ſtill farther confirms our expoſition is, that matter was conſidered by the Egyptians as a certain mire or mud. " The " Egyptians," ſays Simplicius, in Ariſt. Phyſ. p. 50, " called matter, " (which they ſymbolically denomi- " nated water,) the dregs or ſedi- " ment of the firſt life; matter being, " as it were, a certain mire or mud." Διο ϗ Αιγυπτιοι την της πρωτης ζωης, ην υδωρ συμβολικως εκαλουν, υποςαθμην την υλην ελεγον, οιον ιλυν τινα ουσαν. So that from all that has been ſaid we may ſafely conclude with Ficinus, whoſe words are as expreſs to our purpoſe as

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poſſible. " Laſtly," ſays he, " that " I may comprehend the opinion of " the antient theologiſts, on the ſtate " of the ſoul after death, in a few " words: they conſidered, as we have " elſewhere aſſerted, things divine as " the only realities, and that all others " were only the images and ſhadows " of truth. Hence they aſſerted that " prudent men, who earneſtly em- " ployed themſelves in divine con- " cerns, were above all others in a " vigilant ſtate. But that imprudent " men, who purſued objects of a diffe- " rent nature, being laid aſleep, as it " were, were only engaged in the " deluſions of dreams: and that if " they happened to die in this ſleep, " before they were rouſed, they would " be afflicted with ſimilar and ſtill " ſharper viſions in a future ſtate. " And that as he who in this life pur- " ſued realities, would, after death,

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" enjoy the higheſt truth, ſo he who
" was converſant with fallacies, would
" hereafter be tormented with falla-
" cies and deluſions in the extreme:
" as the one would be delighted with
" true objects of enjoyment, ſo the
" other would be tormented with de-
" luſive ſemblances of reality." —
" Denique ut priſcorum theologorum
" ſententiam de ſtatu animæ poſt mor-
" tem paucis comprehendam: ſola di-
" vina (ut alias diximus) arbitrantur
" res veras exiſtere, reliqua eſſe rerum
" verarum imagines atque umbras.
" Ideo prudentes homines, qui divinis
" incumbunt, præ ceteris vigilare.
" Imprudentes autem qui ſectantur
" alia, inſomniis omnino quaſi dor-
" mientes illudi, ac ſi in hoc ſomno
" priuſquam expergefacti fuerint mo-
" riantur ſimilibus poſt diſceſſum et
" acrioribus viſconibus angi. Et ſicut

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" eum qui in vita veris incubuit, poſt " mortem ſumma veritate potiri, ſic " eum qui falſa ſectatus eſt, fallacia " extrema torqueri, ut ille rebus veris " oblectetur, hic falſis vexetur ſimu- " lachris." Ficin. de immortal anim. lib. 18, p. 411.

But notwithſtanding this important truth was obſcurely ſhewn by the leſſer myſteries, we muſt not ſuppoſe that it was generally known even to the initiated themſelves: for as people of almoſt all deſcriptions were admitted to theſe rites, it would have been a ridiculous proſtitution to diſcloſe to the multitude a theory ſo abſtracted and ſublime. It was ſufficient to inſtruct theſe in the doctrine of a future ſtate of rewards and puniſhments, and in the means of returning to the principles from which they originally fell:

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for this laſt piece of information was, according to Plato in the Phædo, the ultimate deſign of the myſteries; and the former is neceſſarily inferred from the preſent diſcourſe. Hence the reaſon why it was obvious to none but the Pythagoric and Platonic philoſophers, who derived their theology from Orpheus himſelf, the original founder of theſe ſacred inſtitutions; and why we meet with no information in this particular in any writer prior to Plotinus; as he was the firſt who, having penetrated the profound wiſdom of antiquity, delivered it to poſterity without the concealments of myſtic ſymbols and fabulous narrations.

Hence too, I think, we may infer, with the greateſt probability, that this recondite meaning of the myſteries was not known even to Virgil himſelf,

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who has ſo elegantly deſcribed their external form; for notwithſtanding the traces of Platoniſm which are to be found in the Æneid, nothing of any great depth occurs throughout the whole, except what a ſuperficial reading of Plato and the ſhews of the myſteries might eaſily afford. But this is not perceived by the moderns, who, entirely unſkilled themſelves in Platoniſm, and faſcinated by the charms of his poetry, imagine him to be deeply knowing in a ſubject with which he was moſt likely but ſlightly acquainted. This opinion is ſtill farther ſtrengthened, by conſidering that the doctrine delivered in his Eclogues is perfectly Epicurean, which was the faſhionable philoſophy of the Auguſtan age; and that there is no trace of Platoniſm in any other part of his works but the preſent book, which,

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in conſequence of its containing a repreſentation of the myſteries, was neceſſarily obliged to diſplay ſome of the principal tenets of this philoſophy, ſo far as they illuſtrated and made a part of theſe myſtic exhibitions. However, on the ſuppoſition that this book preſents us with a faithful view of ſome part of theſe ſacred rites, and this accompanied with the utmoſt elegance, harmony, and purity of verſification, it ought to be conſidered as an invaluable relic of antiquity, and a precious monument of venerable myſticiſm, recondite wiſdom, and theological information. This will be ſufficiently evident from what has been already delivered, by conſidering ſome of the beautiful deſcriptions of this book in their natural order; at the ſame time that the deſcriptions themſelves will corroborate the preſent elucidations.

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In the firſt place, then, when he ſays,

——— facilis deſcenſus Averno.
Noctes atque dies patet atra janua ditis:
Sed revocare gradum, ſuperaſque evadere ad auras,
Hoc opus, hic labor eſt. Pauci quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti potuere. Tenent media omnia ſilvæ,
Cocytuſque ſinu labens, circumvenit atro.

Is it not obvious, from the preceding explanation, that by Avernus, in this place, and the dark gates of Pluto, we muſt underſtand a corporeal nature, the deſcent into which is indeed at all times obvious and eaſy, but to recall our ſteps, and aſcend into the upper regions, or, in other words, to ſeparate the ſoul from body by the cathartic virtues, is indeed a mighty work, and a laborious taſk? For a few only, the favourites of heaven, that is, born with the true philoſophic genius, and whom ardent virtue has elevated to

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divine contemplations, have been enabled to accompliſh the arduous deſign. But when he ſays that all the middle regions are covered with woods, this too plainly intimates a material nature; the word ſilva, as is well known, being uſed by antient writers to ſignify matter, and implies nothing more than that the paſſage leading to the barathrum of body, *i. e.* into profound darkneſs and oblivion, is through the medium of a material nature: and this medium is ſurrounded by the black boſom of Cocytus, that is, by bitter weeping and lamentations, the neceſſary conſequence of the ſoul's union with a nature entirely foreign to her own. So that the poet in this particular perfectly correſponds with Empedocles in the line we have cited above, where he exclaims, alluding to this union,

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For this I *weep*, for this *indulge my woe*,
That e'er my ſoul ſuch novel realms ſhould know.

In the next place, when he thus deſcribes the cave, through which Æneas deſcended to the infernal regions:

Spelunca alta fuit, vaſtoque immanis hiatu,
Scrupea, tuta lacu nigro, nemorumque tenebris:
Quam ſuper haud ullæ poterant impune volantes
Tendere iter pennis: talis ſeſe halitus atris
Faucibus effundens ſupera ad convexa ferebat:
Unde locum Graii dixerunt nomine Aornum.

Does it not afford a beautiful repreſentation of a corporeal nature, of which a cave, defended with a black lake, and dark woods, is an obvious emblem? For it occultly reminds us of the ever-flowing and obſcure condition of ſuch a nature, which may be ſaid

To roll inceſſant with impetuous ſpeed,
Like ſome dark river, into Matter's ſea.

Nor is it with leſs propriety denomi-

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nated Aornus, *i. e.* deſtitute of birds, or a winged nature; for on account of its native ſluggiſhneſs and inactivity, and its merged condition, being ſituated in the extremity of things, it is perfectly debile and languid, incapable of aſcending into the regions of reality, and exchanging its obſcure and degraded ſtation for one every way ſplendid and divine. The propriety too of ſacrificing, previous to his entrance, to Night and Earth, is obvious, as both theſe are proper emblems of a corporeal nature.

In the verſes which immediately follow,

> Ecce autem, primi ſub limina ſolis et ortus,
> Sub pedibus mugire ſolum, et juga cæpta movere
> Silvarum, viſaque canes ululare per umbram,
> Adventante dea.

We may perceive an evident alluſion to the earthquakes, &c. attending the

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deſcent of the ſoul into body, mentioned by Plato in the tenth book of his republic; ſince the lapſe of the ſoul, as we ſhall ſee more fully hereafter, was one of the important truths which theſe myſteries were intended to reveal. And the howling dogs are ſymbols of material dæmons, who are thus denominated by the magic oracles of Zoroaſter, on account of their ferocious and malevolent diſpoſitions, ever baneful to the felicity of the human ſoul. And hence matter herſelf is repreſented by Syneſius in his firſt hymn, with great propriety and beauty, as barking at the ſoul with devouring rage: for thus he ſings, addreſſing himſelf to the Deity:

Μακαρ ος τις Ϛορον υλας
Προφυγων υλαγμα, κ̀ γας
Αναδυς, αλματι κουφῳ
Ιχνος ες θεον τιταινει.

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Which may be thus paraphraſed:

Bleſſed! thrice bleſſed! who, with winged ſpeed,
From Hyle's dread voracious barking flies,
And, leaving Earth's obſcurity behind,
By a light leap, directs his ſteps to thee,

And that material dæmons actually appeared to the initiated previous to the lucid viſions of the gods themſelves, is evident from the following paſſage of Proclus in his MS. Commentary on the firſt Alcibiades: *εν ταις αγιοταταις των τελετων προ της θεου παρουσιας δαιμονων χθονιων εκβολαι προφαινονται, και απο των αχραντων αγαθων εις την υλην προκαλουμεναι. i. e.* "In the "moſt holy of the myſteries, before "the preſence of the god, the impul- "ſive forms of certain terreſtrial dæ- "mons appear, which call the atten- "tion from undefiled advantages to "matter." And Pletho, on the Oracles, expreſsly aſſerts, that theſe ſpectres appeared in the ſhape of dogs.

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After this, Æneas is deſcribed as proceeding to the infernal regions, through profound night and darkneſs:

Ibant obſcuri ſola ſub nocte per umbram,
Perque domos Ditis vacuas, et inania regna.
Quale per incertam lunam ſub luce maligna
Eſt iter in ſilvis: ubi cælum condidit umbra
Jupiter, et rebus nox abſtulit atra colorem.

And this with the greateſt propriety; for the myſteries, as is well known, were celebrated by night: and in the Republic of Plato, as cited above, ſouls are deſcribed as falling into generation at midnight; this period being peculiarly accommodated to the darkneſs and oblivion of a corporeal nature; and to this circumſtance the nocturnal celebration of the myſteries doubtleſs alluded.

In the next place, the following beautiful deſcription preſents itſelf to our view:

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Veſtibulum ante ipſum, primiſque in faucibus orci
Luctus, et ultrices poſuere cubilia curæ:
Pallenteſque habitant morbi, triſtiſque ſenectus,
Et metus, et mala ſuada fames, ac turpis egeſtas;
Terribiles viſu formæ; Lethumque Laborque:
Tum conſanguineus Lethi ſopor, et mala mentis
Gaudia, mortiferumque adverſo in limine bellum,
Ferreique Eumenidum thalami, et diſcordia demens,
Vipereum crinem vittis innexa cruentis.
In medio ramos annoſaque brachia pandit
Ulmus opaca ingens: quam ſedem ſomnia vulgo
Vana tenere ferunt, foliiſque ſub omnibus hærent.
Multaque præterea variarum monſtra ferarum:
Centauri in foribus ſtabulant, Scyllæque biformes,
Et centumgeminus Briareus, ac bellua Lernæ,
Horrendum ſtridens, flammiſque armata Chimæra,
Gorgones, Harpyiaeque, et forma tricorporis umbræ.

And ſurely it is impoſſible to draw a more lively picture of the maladies with which a material nature is connected; of the ſoul's dormant condition through its union with body; and of the various mental diſeaſes to which, through ſuch a conjunction, it becomes unavoidably ſubject: for this deſcription contains a threefold

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diviſion; repreſenting, in the firſt place, the external evils with which this material region is replete; in the ſecond place, intimating that the life of the ſoul when merged in body is nothing but a dream; and, in the third place, under the diſguiſe of omniform and terrific monſters, exhibiting the various vices of our irrational part. Hence Empedocles, in perfect conformity with the firſt part of this deſcription, calls this material abode, or the realms of generation, —ατερπεα χωρον *, a "*joyleſs region*,"

"Where ſlaughter, rage, and countleſs ills reſide;"

Ενθα φονος τε κοτος τε και αλλων εθνεα κηρων.

and into which thoſe who fall,

"Through Ate's meads and dreadful darkneſs ſtray."

——————Ατης

—ανα λειμωνα τε και σκοτος ηλασκουσιν.

* This and the other citations from Empedocles are to be found in Hierocles in Aur. Carm. p. 186.

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And hence he juſtly ſays of ſuch a ſoul, that

> " She flies from deity and heav'nly light,
> " To ſerve *mad diſcord* in the realms of night."

> ———φυγας θεοθεν, ϗ αλητης,
> Νεικεϊ μαινομενῳ πισυνος.———

Where too you may obſerve that the *diſcordia demens* of Virgil is an exact tranſlation of the νεικεϊ μαινομενῳ of Empedocles.

In the lines too which immediately ſucceed, the *ſorrows* and *mournful miſeries* attending the ſoul's union with a material nature, are beautifully deſcribed.

> Hinc via, Tartarei quæ fert *Acherontis* ad undas;
> Turbidus hic cæno vaſtaque voragine gurges
> Aeſtuat, atque omnem *Cocyto* eructat arenam.

And when Charon calls out to Æneas to deſiſt from entering any farther, and tells him,

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" Here to reſide deluſive ſhades delight;
" For nought dwells here but ſleep and drowſy night."
Umbrarum hic locus eſt, Somni Noctiſque ſoporæ.

Nothing can more aptly expreſs the condition of the dark regions of body, into which the ſoul, when deſcending, meets with nothing but ſhadows and drowſy night: and by perſiſting in her ruinous courſe, is at length lulled into profound ſleep, and becomes a true inhabitant of the phantom abodes of the dead.

Æneas having now paſſed over the Stygian lake, meets with the three-headed monſter Cerberus, the guardian of theſe infernal abodes:

Tandem trans fluvium incolumis vatemque virumque
Informi limo glaucaque exponit in ulva.
Cerberus hæc ingens latratu regna trifauci
Perſonat, adverſo recubans immanis in antro.

Where by Cerberus we muſt underſtand the diſcriminative part of the

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ſoul, of which a dog, on account of its ſagacity, is an emblem; and the three heads ſignify the triple diſtinction of this part, into the intellective, cogitative, and opinionative powers.—With reſpect to the three kinds of perſons deſcribed as ſituated on the borders of the infernal realms, the poet doubtleſs intended by this enumeration to repreſent to us the three moſt remarkable characters, who, though not apparently deſerving of puniſhment, are yet each of them ſimilarly merged in matter, and conſequently require a ſimilar degree of purification. The perſons deſcribed are, as is well known, firſt, the ſouls of infants ſnatched away by untimely ends; ſecondly, ſuch as are condemned to death unjuſtly; and, thirdly, thoſe who, weary of their lives, become guilty of ſuicide. And with reſpect to the firſt of theſe, or infants,

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their connection with a material nature is obvious. The ſecond ſort, too, who are condemned to death unjuſtly, muſt be ſuppoſed to repreſent the ſouls of men who, though innocent of one crime for which they were wrongfully puniſhed, have, notwithſtanding, been guilty of many crimes, for which they are receiving proper chaſtiſement in Hades, *i. e.* through a profound union with a material nature. And the third ſort, or ſuicides, though apparently ſeparated from body, have only exchanged one place for another of a ſimilar nature; ſince a conduct of this kind, according to the arcana of divine philoſophy, inſtead of ſeparating the ſoul from body, only reſtores it to a condition perfectly correſpondent to its former inclinations and habits, lamentations and woes. But if we examine this affair more profoundly, we ſhall find that theſe three characters

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are juſtly placed in the ſame ſituation, becauſe the reaſon of puniſhment is in each equally obſcure. For is it not a juſt matter of doubt, why the ſouls of infants ſhould be puniſhed? And is it not equally dubious and wonderful why thoſe who have been unjuſtly condemned to death in one period of exiſtence ſhould be puniſhed in another? And as to ſuicides, Plato in his Phædo ſays, that the prohibition of this crime in the ἀπορρητα is a profound doctrine, and not eaſy to be underſtood. Indeed the true cauſe why the two firſt of theſe characters are in Hades, can only be obtained from regarding a prior ſtate of exiſtence, in ſurveying which, the latent juſtice of puniſhment will be manifeſtly revealed; the apparent inconſiſtencies in the adminiſtration of providence fully reconciled; and the doubts concerning the wiſdom of its proceedings entirely

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diſſolved. And as to the laſt of theſe, or ſuicides, ſince the reaſon of their puniſhment, and why an action of this kind is in general highly attrocious, is extremely myſtical and obſcure, the following ſolution of this difficulty will, no doubt, be gratefully received by the Platonic reader, as the whole of it is no where elſe to be found but in manuſcript. Olympiodous, then, a moſt learned and excellent commentator on Plato, in his commentary on that part of the Phædo where Plato ſpeaks of the prohibition of ſuicide in the ἀπορρητα, obſerves as follows: "The argument," ſays he, "which Plato employs in "this place againſt ſuicide is derived "from the Orphic mythology, in "which four kingdoms are celebra-"ted: the firſt of *Heaven*, whom "Saturn aſſaulted, cutting off the "genitals of his father. But after

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" Saturn, Jupiter ſucceeded to the
" government of the world, having
" hurled his father into Tartarus.
" And after Jupiter, Bacchus roſe to
" light, who, according to report,
" was, through the ſtratagems of Ju-
" no, torn in pieces by the Titans, by
" whom he was ſurrounded, and who
" afterwards taſted his fleſh: but Ju-
" piter enraged at the deed, hurled
" his thunder at the guilty offenders
" and conſumed them to aſhes. Hence
" a certain matter being formed from
" the vapour of the ſmoke aſcending
" from their burning bodies, out of
" this mankind were produced. It is
" unlawful therefore to deſtroy our-
" ſelves, not as the words of Plato
" ſeem to import, becauſe we are in
" body, as in a priſon, ſecured by a
" guard; (for this is evident, and
" Plato would not have called ſuch
" an aſſertion arcane) but becauſe our

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" body is Dionyſiacal, or the property
" of Bacchus: for we are a part of
" this god, ſince we are compoſed
" from the vapours of the Titans who
" taſted his fleſh. Socrates, there-
" fore, fearful of diſcloſing the arcane
" part of this narration, adds nothing
" more of the fable but that we are
" placed as in a certain priſon ſecured
" by a guard: but the interpreters
" relate the fable openly." Και εϛι τὸ μυθικον επιχειρημα τοιȣ̃τον. Παρα τῳ̣ Ορφει τεσσαρες βασιλειαι παραδιδονται. Πρωτη μεν, η του Ουρανου, ην ο Κρονος διεδεξατο, εκτεμων τα αιδοια του πατρος. Μετα δη τον Κρονον, ο Ζευς εβασιλευσεν κατατραρωσας τον πατερα. Ειτα τον Δια διεδεξατο ο Διονυσος, ον φασι κατ' επιβουλην της Ηρας τους περι αυτου Τιτανας σπαρατξειν, κ᾽ των σαρκων αυτου απογευεσθαι. Και τουτους οργισθεις ο Ζευς εκεραυνωσε, κ᾽ εκ της αιθαλης των ατμων των αναδοθεντων εξ αυτων, υλης γενομενης γενεσθαι τους ανθρωπους. Ου δει

ουν εξαγαγειν ημας εαυτους, ουχ οτι ως δοκει λεγειν η λεξις, διοτι εν τινι [δεσμῳ εσμεν τῳ σωματι· τουτο γαρ δηλον εστι, κ᾽ ουκ αν τουτο απορρητον ελεγε, αλλ᾽ οτι ου δει εξαγαγειν ημας εαυτους ως του σωματος ημων διονυσιακου ονος· μερος γαρ αυτου εσμεν, ειγε εκ της αιθαλης των τιτανων συγκειμεθα γευσαμενων των σαρκων τουτου. Ο μεν ουν σωκρατης εργῳ το απορρητον δεικνυς, του μυθου ουδεν πλεον προστιθησι του ως εν τινι φρουρα εσμεν. Οι δε εξηγηται τον μυθον προσιθεασιν εξωθεν. After this he beautifully obſerves, " That theſe four govern-
" ments obſcurely ſignify the different
" gradations of virtues, according to
" which our ſoul contains the ſym-
" bols of all the virtues, both theo-
" retical and cathartical, political and
" ethical; for it either energizes ac-
" cording to the theoretic virtues, the
" paradigm of which is the govern-
" ment of *heaven*, that we may begin
" from on high; and on this account

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" heaven receives its denomination
" παρα του τα ανω ορᾳν, from beholding
" the things above:—or it lives ca-
" thartically, the exemplar of which
" is the Saturnian kingdom; and on
" this account Saturn is denominated,
" from being a pure intellect, through
" a ſurvey of himſelf; and hence he
" is ſaid to devour his own offspring,
" ſignifying the converſion of himſelf
" to himſelf:—or it energizes ac-
" cording to the politic virtues, the
" ſymbol of which is the govern-
" ment of Jupiter; and hence Jupi-
" ter is the Demiurgus, ſo called
" from operating about ſecondary na-
" tures:—or the ſoul energizes ac-
" cording to both the ethical and
" phyſical virtues, the ſymbol of
" which is the kingdom of Bacchus;
" and on this account he is fabled to
" be torn in pieces by the Titans,
" becauſe the virtues do not follow

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" but are ſeparated from each other." Αινυτ]ονται (lege αινιτ]ονται) δε τους διαφερους βαθμους των αρε]ων καθ' ας η ημε]ερα ψυχη συμβολα εχουσα πασων των αρετων, των τε θεωρη]ικων, κ᾽ καθαρ]ικων, κ᾽ πολι]ικων, κ᾽ η]ικων. Η γαρ κα]α]ας θεωρη]ικας ενεργει ων παραδειγμα η]ου ουρανου βασιλεια, ινα ανωθεν αρξαμεθα, διο κ᾽ ουρανος ειρη]αι παρα]ου]α ανω ορα᾽ν. Η καθαρ]ικως ζη, ης παραδειγμα η κρονεια βασιλεια, διο κ᾽ κρονος ειρη]αι οιον ο κορονους τις ων δια]ο εαυ]ον ορα᾽ν. Διο κ᾽ κα]απινειν τα οικεια γεννημα]α λεγε]αι, ως αυ]ος προς εαυ]ον επιστρεφων. Η κα]α]ας πολι]ικας ων συμβολον η]ου διος βασιλεια, διο κ᾽ δημιουργος ο ζευς, ως περι]α δευ]ερα ενεργων. Η κα]α]ας η]ικας κ᾽ φυσικας αρε]ας, ων συμβολον, η]ου διονυσου βασιλεια, διο κ᾽ σπαρατ]ε]αι, δι]ι ουκ αν]ακολουθουσιν αλληλαις αι αρε]αι. And thus far Olympiodorus; in which paſſages it is neceſſary to obſerve, that as the Titans are the ultimate artificers of

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things, and the moſt proximate to their fabrications, men are ſaid to be compoſed from their fragments, becauſe the human ſoul has a partial life capable of proceeding to the moſt extreme diviſion united with its proper nature. And while the ſoul is in a ſtate of ſervitude to the body, ſhe lives confined, as it were, in bonds, through the dominion of this Titanical life. We may obſerve farther concerning theſe ſhews of the leſſer myſtries, that as they were intended to repreſent the condition of the ſoul while ſubſervient to the body, we ſhall find that a liberation from this ſervitude, through the cathartic virtues, was what the wiſdom of the antients intended to ſignify by the deſcent of Hercules, Ulyſſes, &c., into Hades, and their ſpeedy return from its dark abodes. " Hence," ſays Proclus in Plat. Polit. p. 382. " Hercules being

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" purified by *ſacred initiations*, and " enjoying undefiled fruits, obtained " at length a perfect eſtabliſhment " among the gods:" that is, well knowing the dreadful condition of his ſoul while in captivity to a corporeal nature, and purifying himſelf according to the cathartic virtues, of which certain purifications in the myſtic ceremonies were ſymbolic, he at length fled from the bondage of matter, and aſcended beyond the reach of her hands. On this account, it is ſaid of him, that

He dragg'd the three-mouth'd dog to upper day;

intimating that by temperance, continence, and the other virtues, he drew upwards the intellective, cogitative, and opinionative part of the ſoul. And as to Theſeus, who is repreſented as ſuffering eternal puniſhment in Hades, we muſt conſider him too as an alle-

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gorical character, of which Proclus, in the above-cited admirable work, p. 384, gives the following beautiful explanation: "Theſeus and Pirithous," ſays he, "are fabled to have raviſhed "Helen, and deſcended to the infer-"nal regions, *i. e.* were lovers both "of intelligible and viſible beauty; "afterwards one of theſe, (Theſeus) "on account of his magnanimity, "was liberated by Hercules from "Hades; but the other (Pirithous) "remained there, becauſe he could "not ſuſtain the arduous altitude of "divine contemplation." This account, indeed, of Theſeus, can by no means be reconciled with Virgil's:

——— ſedet, æternumque ſedebit,
Infelix Theſeus.

Nor do I ſee how Virgil can be reconciled with himſelf, who, a little before this, repreſents him as liberated from

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Hades. The conjecture therefore of Hyginus is moſt probable, that Virgil in this particular committed an overſight, which, had he lived, he would doubtleſs have detected, and amended. This is at leaſt much more probable than the opinion of Dr. Warburton, that Theſeus was a living character, who once entered into the Eleuſinian myſteries by force, for which he was impriſoned upon earth, and afterwards damned in the infernal realms. For if this was the caſe, why is not Hercules alſo repreſented as in puniſhment? and this with much greater reaſon, ſince he actually dragged Cerberus from Hades; whereas the fabulous deſcent of Theſeus was attended with no real, but only intentional, miſchief—Not to mention that Virgil appears to be the only writer of antiquity who condemns this hero to an eternity of pain.

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Nor is the ſecret meaning of the fables concerning the puniſhment of impure ſouls leſs beautiful and profound, as the following extract from the manuſcript commentary of Olympiodorus on the Gorgias of Plato will abundantly affirm:—"Ulyſſes," ſays he, "deſcending into Hades, ſaw, "among others, Syſiphus, and Titius, "and Tantalus: and Titius he ſaw "lying on the earth, and a vulture "devouring his liver; the liver ſigni-"fying that he lived ſolely according "to the deſiderative part of his na-"ture, and through this was indeed "internally prudent; but earth ſigni-"fying the terreſtrial condition of "his prudence. But Syſiphus, living "under the dominion of ambition and "anger, was employed in continually "rolling a ſtone up an eminence, "becauſe it perpetually deſcended "again; its deſcent implying the vi-

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" cious government of himſelf; and
" his rolling the ſtone, the hard, re-
" fractory, and, as it were, rebound-
" ing condition of his life. And,
" laſtly, he ſaw Tantalus extended
" by the ſide of a lake, and that there
" was a tree before him, with abun-
" dance of fruit on its branches,
" which he deſired to gather, but it
" vaniſhed from his view; and this
" indeed indicates, that he lived un-
" der the dominion of the phantaſy;
" but his hanging over the lake, and
" in vain attempting to drink, implies
" the eluſive, humid, and rapidly-
" gliding condition of ſuch a life."
Ο Οδυσσευς κατελθων εις αδου, οιδε τον συσι-
φον, ϗ τον τιτυον, ϗ τον ταντα λον. Και
τον μεν τιτυον, επι της γης ειδε κειμενον, ϗ
οτι το ηπαρ αυτου ησθιεν γυψ. Το μεν ουν
ηπαρ σημαινει οτι κατα το επιθυμητικον με-
ρος εζησε, ϗ δια τουτο εσω φροντιζετο. Η δε
γη σημαινει το χθονιον αυτου φρονημα. Ο δε

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σισυφος, καὶα τὸ φιλόσιμον, κὴ θυμοειδες ζησας εκυλιε τὸν λιθον, κὴ παλιν καὶεφερεν, επειδε περι αὐτα καὶαρρει, ο κακως πολιτευομενος. Λιθον δε εκυλιε, δια τὸ σκληρον, κὴ αντίτυπον τῆς αὐτου ζωης. Τον δε ταὐαλον ειδεν εν λιμν (lege λιμνῃ) κὴ οἱι εν δενδροις ησαν οπωραι, κὴ ηθελε τρυγαν, κὴ αφανεις εγινονὸο αι οπωραι. Τουτο δε σημαινει τὴν καὶα φανὶασιαν ζωην. Αὐτη δε σημαινει τὸ ολισθηρον, κὴ διυγρον, κὴ θαττονα ποπαυομενον. So that according to the wiſdom of the antients, and the moſt ſublime philoſophy, the miſery which a ſoul endures in the preſent life, when giving itſelf up to the dominion of the irrational part, is nothing more than the commencement, as it were, of that torment which it will experience hereafter: a torment the ſame in kind though different in degree, as it will be much more dreadful, vehement, and extended. And by the above ſpecimen, the reader

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may perceive how infinitely ſuperior the explanation which the Platonic philoſophy affords of theſe fables is to the frigid and trifling interpretations of Bacon and other modern mythologiſts; who are able indeed to point out their correſpondence to ſomething in the natural or moral world, becauſe ſuch is the wonderful connection of things, that all things ſympathize with all, but are at the ſame time ignorant that theſe fables were compoſed by men divinely wiſe, who framed them after the model of the higheſt originals, from the contemplation of real and permanent being, and not from regarding the deluſive and fluctuating objects of ſenſe. This, indeed, will be evident to every ingenuous mind, from reflecting that theſe wiſe men univerſally conſidered Hades as commencing in the preſent life, (as we have already abundantly

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proved,) and that, conſequently, ſenſe is nothing more than the energy of the dormant ſoul, and a perception, as it were, of the deluſions of dreams. In conſequence of this, it is abſurd in the higheſt degree to imagine that ſuch men would compoſe fables from the contemplation of ſhadows only, without regarding the ſplendid originals from which theſe dark phantoms were produced:—not to mention that their harmonizing ſo much more perfectly with intellectual explications is an indiſputable proof that they were derived from an intellectual ſource.

And thus much for the ſhews of the leſſer myſteries, or the firſt part of theſe ſacred inſtitutions, which was properly denominated τελεϛη and μυησις, as containing certain perfective rites and appearances, and the tradition of ſacred doctrines, previouſly neceſſary

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to the inſpection of the moſt ſplendid viſions, or εποπτεια. For thus the gradation of the myſteries is diſpoſed by Proclus in Theol. Plat. lib. 4. p. 220. "The *perfective part*," ſays he, "precedes *initiation*, and *initiation* precedes *inſpection*." Προηγειται γαρ, ἡ μεν τελετη της μυησεως, αὐτη δε της εποπτειας. At the ſame time it is proper to obſerve, that the whole buſineſs of initiation was diſtributed into five parts, as we are informed by Theo of Smyrna, in Mathemat. p. 18, who thus elegantly compares philoſophy to theſe myſtic rites: "Again," ſays he, "philoſophy may be called the initiation into true ſacred ceremonies, and the tradition of genuine myſteries; for there are five parts of initiation: the firſt of which is previous purgation; for neither are the myſteries communicated to all who are willing to receive them;

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" but there are certain characters who
" are prevented by the voice of the
" cryer, ſuch as thoſe who poſſeſs
" impure hands and an inarticulate
" voice; ſince it is neceſſary that
" ſuch as are not expelled from the
" myſteries ſhould firſt be refined by
" certain purgations: but after pur-
" gation, the tradition of the ſacred
" rites ſucceeds. The third part is
" denominated inſpection. And the
" fourth, which is the end and deſign
" of inſpection, is the binding of the
" head and fixing the crowns; ſo
" that the initiated may, by this
" means, be enabled to communicate
" to others the ſacred rites in which
" he has been inſtructed; whether
" after this he becomes a torch bearer,
" or an interpreter of the myſteries,
" or ſuſtains ſome other part of the
" ſacerdotal office. But the fifth,
" which is produced from all theſe,

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" is friendſhip with divinity, and the
" enjoyment of that felicity which
" ariſes from intimate converſe with
" the gods. Similar to this is the
" tradition of political reaſons; for, in
" the firſt place, a certain purgation
" precedes, or an exerciſe in convenient
" mathematical diſciplines from early
" youth. For thus Empedocles aſſerts,
" that it is neceſſary to be purified
" from ſordid concerns, by drawing
" from five fountains, with a veſſel
" of indiſſoluble braſs: but Plato,
" that purification is to be derived
" from the five mathematical diſci-
" plines, viz. from arithmetic, ge-
" ometry, ſtereometry, muſic, and
" aſtronomy; but the philoſophical
" tradition of theorems, logical, po-
" litical, and phyſical, is ſimilar to
" initiation. But he (that is, Plato,)
" denominates επoπτειαν, or inſpection,
" an occupation about intelligibles,

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" true beings, and ideas. But he " conſiders the binding of the head, " and coronation, as analogous to the " power which any one receives from " his inſtructors, of leading others to " the ſame contemplation. And the " fifth gradation is, the moſt perfect " felicity ariſing from hence, and, " according to Plato, an aſſimilation " to divinity, as far as is poſſible to " mankind." But though εποπτεια, or inſpection, principally characterized the greater myſteries, yet this was likewiſe accompanied with μυησις, or initiation, as will be evident in the courſe of this inquiry.

BUT let us now proceed to the doctrine of the greater myſteries: and here I ſhall endeavour to prove, that as the ſhews of the leſſer myſteries occultly ſignified the miſeries of the ſoul while in ſubjection to body,

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ſo thoſe of the greater obſcurely intimated, by myſtic and ſplendid viſions, the felicity of the ſoul both here and hereafter, when purified from the defilements of a material nature, and conſtantly elevated to the realities of intellectual viſion. Hence, as the ultimate deſign of the myſteries, according to Plato, was to lead us back to the principles from which we deſcended, that is, to a perfect enjoyment of intellectual good, the tradition of theſe principles was doubtleſs one part of the doctrine contained in the απορρητα, or ſecret diſcourſes; and the different purifications exhibited in theſe rites, in conjunction with initiation and inſpection, were ſymbols of the gradation of virtues requiſite to this reaſcent of the ſoul. And hence too, if this be the caſe, a repreſentation of the deſcent of the ſoul muſt certainly form no inconſiderable part of theſe

myſtic ſhews; all which the following obſervations will, I doubt not, abundantly evince.

In the firſt place, then, that the ſhews of the greater myſteries occultly ſignified the felicity of the ſoul both here and hereafter, when ſeparated from the contagion of body, is evident from what has been demonſtrated in the former part of this diſcourſe: for if he who in the preſent life is in ſubjection to his irrational part is truly in Hades, he who is ſuperior to its dominion is likewiſe an inhabitant of a place totally different from Hades. If Hades therefore is the region of puniſhment and miſery, the purified ſoul muſt reſide in the regions of bliſs; cathartically, indeed, and theoretically, in the preſent life, and ενθεαστικως, or according to a deific energy, in the next. This being admitted, let us

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proceed to conſider the deſcription which Virgil gives us of theſe fortunate abodes, and the latent ſignification which it contains. Æneas and his guide, then, having paſſed through Hades, and ſeen Tartarus, or the utmoſt profundity of a material nature, at a diſtance, advance to the Elyſian fields:

Devenere locos lætos, et amæna vireta
Fortunatorum nemorum, ſedeſque beatas.
Largior hic campos æther et lumine veſtit
Purpureo; ſolemque ſuum, ſua ſidera norunt.

Now the ſecret meaning of theſe joyful places is thus beautifully unfolded by Olympiodorus in his MS. Commentary on the Gorgias of Plato. "It "is neceſſary to know," ſays he, "that the fortunate iſlands are ſaid to "be raiſed above the ſea; and hence "a condition of being tranſcending "this corporeal life and generation, "is denominated the iſlands of the

" bleſſed; but theſe are the ſame with " the Elyſian fields. And on this " account Hercules is reported to have " accompliſhed his laſt labour in the " Heſperian regions; ſignifying by " this, that having vanquiſhed an ob- " ſcure and terreſtrial life, he after- " wards lived in open day, that is, in " truth and reſplendent light." Δει δε ειδεναι ὁτι αι νησοι υπερκυπτουσι της θαλασσης ανωτερω ουσαι. Την ουν πολιτειαν την υπερκυψασαν του βιου καὶ της γενησεως, μακαρων νησους καλουσι. Ταυτον δε εστι καὶ το ηλυσιον πεδιον. Δια τοι τουτο καὶ ο ηρακλης τελευταιον αθλον εν τοις εσπεριοις μερεσιν επoιησατο, ανti καθηγωνισατο τον σκοτεινον καὶ χθονιον βιον, καὶ λοιπον εν ημερα, ο εστιν εν αληθεια καὶ φωτι εζη. So that he who in the preſent ſtate vanquiſhes as much as poſſible a corporeal life, through the exerciſe of the cathartic virtues, paſſes in reality into the fortunate iſlands of the ſoul, and lives ſurrounded with

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the bright ſplendours of truth and wiſdom proceeding from the ſun of good.

But when the poet, in deſcribing the employments of the bleſſed, ſays,

Pars in gramineis exercent membra palæſtris;
Contendunt ludo, et fulva luctantur arena:
Pars pedibus plaudunt choreas, et carmina dicunt.
Nec non Threicius longa cum veſte ſacerdos
Obloquitur numeris ſeptem diſcrimina vocum:
Iamque eadem digitis, jam pectine pulſat eburno.
Hic genus antiquum Teucri, pulcherrima proles,
Magnanimi heroes, nati melioribus annis,
Iluſque, Aſſaracuſque, et Trojæ Dardanus auctor.
Arma procul, curruſque virum miratur inanis.
Stant terra defixæ haſtæ, paſſimque ſoluti
Per campum paſcuntur equi. Quæ gratia curruum
Armorumque fuit vivis, quæ cura nitentis
Paſcere equos, eadem ſequitur tellure repoſtos.
Conſpicit, ecce alios, dextra lævaque per herbam
Veſcentis, lætumque choro Pæana canentis,
Inter odoratum lauri nemus: unde ſuperne
Plurimus Eridani per ſilvam volvitur amnis.

This muſt not be underſtood as if the ſoul in the regions of felicity retained

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any affection for material concerns, or was engaged in the trifling purſuits of a corporeal life; but that when ſeparated from generation, ſhe is conſtantly engaged in intellectual employments; either in exerciſing the divine conteſts of the moſt exalted wiſdom; in forming the reſponſive dance of refined imaginations; in tuning the ſacred lyre of myſtic piety to ſtrains of deific fury and ineffable delight; in giving free ſcope to the ſplendid and winged powers of the ſoul; or in nouriſhing the intellect with the ſubſtantial banquets of intelligible food. Nor is it without reaſon that the river Eridanus is repreſented as flowing through theſe delightful abodes; and is at the ſame time denominated *plurimus*, becauſe a great part of it was abſorbed in the earth without emerging from thence: for a river is the ſymbol of life, and conſequently ſignifies in this place the

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nature of an intellectual life, proceeding from on high, that is, from divinity itſelf, and gliding with prolific energy through the occult and profound receſſes of the ſoul.

But when, in the following lines, he ſays,

> Nulli certa domus. Lucis habitamus opacis,
> Riparumque toros, et prata recentia rivis
> Incolimus.

By the bleſſed being confined to no particular habitation, the liberal condition of their exiſtence is plainly implied; ſince they are entirely free from all material reſtraint, and purified from all inclination to the dark and cold tenement of body. The ſhady groves are ſymbols of the ſoul's retiring to the depth of her eſſence, and there, by a divinely ſolitary energy, eſtabliſhing herſelf in the ineffable

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principle of things. And the meadows are ſymbols of that prolific power of the gods through which all the variety of reaſons, animals, and forms was produced, and which is here the refreſhing paſture and retreat of the liberated ſoul.

But that the tradition of the principles from which the ſoul deſcended formed a part of the ſacred myſteries is evident from Virgil; and that this was accompanied with a viſion of theſe principles or gods, is no leſs certain, from the teſtimony of Plato, Apuleius, and Proclus. The firſt part of this aſſertion is evinced by the following beautiful lines:

Principio cælum ac terras, campoſque liquentes
Lucentemque globum lunæ, Titaniaque aſtra
Spiritus intus alit, totamque infuſa per artus
Mens agitat molem, et magno ſe corpore miſcet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monſtra ſub æquore pontus.

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Igneus eſt ollis vigor, et cæleſtis origo
Seminibus, quantum non noxia corpora tardant,
Terienique hebetant artus, moribundaque membra.
Hinc metuunt cupiuntque: dolent, gaudentque: neque auras
Deſpiciunt clauſæ tenebris et carcere cæco.

For the ſources of the ſoul's exiſtence are alſo the principles from which it fell; and theſe, as we may learn from the Timæus of Plato, are Jupiter, or the Demiurgus, the mundane ſoul, and the junior or mundane gods.—Now, of theſe, the mundane intellect, which, according to the antient theology, is Bacchus, is principally celebrated by the poet, and this becauſe the ſoul is particularly diſtributed into generation Dionyſiacally, as is evident from the preceding extracts from Olympiodorus; and is ſtill more abundantly confirmed by the following curious paſſage from the ſame author, in his comment on the Phædo of Plato. "The ſoul," ſays he, "de-

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" ſcends Corically, or after the man-
" ner of Proſerpine, into generation,
" but is diſtributed into generation
" Dionyſiacally; and ſhe is bound in
" body Prometheiacally and Titani-
" cally: ſhe frees herſelf therefore
" from its bonds by exerciſing the
" ſtrength of Hercules; but ſhe is
" collected into one through the aſ-
" ſiſtance of Apollo and the ſaviour
" Minerva, by philoſophizing in a
" manner truly cathartic." Οτι κορικως μεν εις γενεσιν καλειται η ψυχη. Διονυσιακως δε μεριζεται υπο της γενεσεως. Προμηθειως δε, κ) τιτανικως, εγκαθειρκται τω σωματι. Λυει μεν ουν εαυτην ηρακλειως ισχυσασα. Συναιρει δε δι απολλωνος κ) της σωτηρας αθηνας, καθαρτικως τω οντι φιλοσοφουσα. The poet, however, intimates the other cauſes of the ſoul's exiſtence, when he ſays,

> Igneus eſt ollis vigor, *et cæleſtis origo*
> Seminibus,———

which evidently alludes to the *ſowing* of ſouls into generation, mentioned in the Timæus. And from hence the reader will eaſily perceive the extreme ridiculouſneſs of Dr. Warburton's ſyſtem, that the grand ſecret of the myſteries conſiſted in expoſing the errors of Polytheiſm, and in teaching the doctrine of the unity, or the exiſtence of one deity alone. For he might as well have ſaid, that the great ſecret conſiſted in teaching a man how, by writing notes on the works of a poet, he might become a *biſhop!* But it is by no means wonderful that men who have not the ſmalleſt conception of the true nature of the gods; who have perſuaded themſelves that they were only dead men deified; and who meaſure the underſtandings of the antients by their own, ſhould be led to fabricate a ſyſtem ſo improbable and

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abſurd. Indeed the ſophiſtry throughout his whole treatiſe is perpetual, and every where exhibits to our view the leading features of a Chriſtian prieſt in complete perfection; I mean conſummate arrogance, united with a profound ignorance of antient wiſdom, and blended with matchleſs hypocriſy and fraud. For, indeed, from the earlieſt of the fathers, down to the moſt modern and vile plebeian teacher among the Methodiſts, the ſame character diſplays itſelf, and is alike productive of the ſame deplorable miſchief to the real welfare of mankind. But it is neceſſary that impiety ſhould ſometimes prevail on the earth; though at the ſame time, it is no leſs neceſſary that its conſequent maladies ſhould be lamented and ſtrenuouſly reſiſted by every genuine lover of virtue and truth.

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But that this tradition was accompanied with a viſion of the cauſes from which the ſoul deſcended, is evident from the expreſs teſtimony, in the firſt place, of Apuleius, who thus deſcribes his initiation into the myſteries. " Acceſſi confinium mortis; et " calcato Proſerpinæ limine, per omnia vectus elementa remeavi. Nocte " media vidi ſolem candido coruſcantem lumine, *deos inferos, et deos ſuperos.* Acceſſi coram, et adoravi de " proximo *." That is, " I approached the confines of death; and treading on the threſhold of Proſerpine, " and being carried through all the " elements, I came back again to my " priſtine ſituation. In the depths of " midnight I ſaw the ſun glittering " with a ſplendid light, *together with* " *the infernal and ſupernal gods:* and

* Apul. Metamorph. lib. 11. prope finem.

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" to theſe divinities approaching near,
" I paid the tribute of devout adora-
" tion." And this is no leſs evidently implied by Plato in the Phædrus, who thus deſcribes the felicity of the virtuous ſoul prior to its deſcent, in a beautiful alluſion to the arcane viſions of the myſteries. Καλλος δε ϳοϳε ην ιδειν λαμπρον, οϳε συν ευδαιμονι χορῳ μακαριαν οψιν ϳε κ᾽ θεαν επομενοι μεϳα μεν διος ημεις, αλλοι δε μεϳ᾽ αλλου θεων, ειδον ϳε κ᾽ ἑϳελουνϳο τελετων ην θεμις λεγειν μακαριωϳαϳην· ην οργιαζομεν ολοκληροι μεν αυϳοι ονϳες, κ᾽ απαθεις κακων οσα ημας εν υϛερῳ χρονῳ υπεμενεν. Ολοκληρα δε κ᾽ απλα κ᾽ αϳρεμη κ᾽ ευδαιμονα φασμαϳα μυουμενοι ϳε κ᾽ εποπϳευονϳες εν αυγῃ καθαρᾳ καθαροι ονϳες κ᾽ ασημανϳοι τουτου ο νυν δη σωμα περιφερονϳες ονομαζομεν οϛρεου τροπον δεδεσμευμενοι.— That is, " But it was then lawful
" to ſurvey the moſt ſplendid beauty,
" when we obtained, together with
" that bleſſed choir, this happy viſion

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" and contemplation. And we in-
" deed enjoyed this bleſſed ſpectacle
" together with Jupiter; but others
" in conjunction with ſome other
" god; at the ſame time being *initi-*
" *ated* in thoſe *myſteries*, which it is
" lawful to call the moſt bleſſed of all
" myſteries. And theſe divine *Orgies*
" were celebrated by us, while we
" poſſeſſed the proper integrity of our
" nature, and were freed from the
" moleſtations of evil which awaited
" us in a ſucceeding period of time.
" Likewiſe, in conſequence of this
" divine *initiation*, we became *ſpec-*
" *tators* of entire, ſimple, immove-
" able, and *bleſſed viſions*, reſident
" in a pure light; and were our-
" ſelves pure and immaculate, and
" liberated from this ſurrounding veſt-
" ment, which we denominate body,
" and to which we are now bound
" like an oyſter to its ſhell." Upon

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this beautiful paſſage Proclus obſerves, in Theol. Plat. lib. 4, p. 193, "That "*initiation* and *inſpection* are ſymbols "of ineffable ſilence, and of union "with myſtical natures, through in-"telligible viſions." Και γαρ η μυησις, ϗ η εποπτεια, της αρρητου σιγης εςι συμβολον, ϗ της προς τα μυςικα δια των νοητων φασματων ενωσεως. Now, from all this, it may be inferred, that the moſt ſublime part of εποπτεια or *inſpection*, conſiſted in beholding the gods themſelves inveſted with a reſplendent light; and that this was ſymbolical of thoſe tranſporting viſions, which the virtuous ſoul will conſtantly enjoy in a future ſtate; and of which it is able to gain ſome raviſhing glimpſes, even while connected with the cumbrous veſtment of body.

But that this was actually the caſe, is evident from the following unequi-

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vocal teſtimony of Proclus in Plat. Repub. p. 380. Εν απασι ταις τελεταις και τοις μυσηριοις, οι θεοι πολλας μεν εαυτων προτεινουσι μορφας, πολλα δε σχηματα εξαλλατ]οντες φαινονται· και το]ε μεν ατυπωτον αυτων προβεβλη]αι φως, τοτε δε εις ανθρωπειον μορφην εσχηματισμενον, το]ε δε εις αλλοιον τυπον προεληλυθως. *i. e.* "In "all initiations and myſteries, the "gods exhibit many forms of them-"ſelves, and appear in a variety of "ſhapes: and ſometimes, indeed, an "unfigured light of themſelves is "held forth to the view; ſometimes "this light is figured according to a "human form, and ſometimes it pro-"ceeds into a different ſhape." This doctrine, too, of divine appearances in the myſteries, is clearly confirmed by Plotinus, Ennead. 1. lib. 6. p. 55, and Ennead. 9. lib. 9. p. 700. And, in ſhort, that magical evocation formed a part of the ſacerdotal office in the

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myſteries, and that this was univerſally believed by all antiquity, long before the æra of the latter Platoniſts, is plain from the teſtimony of Hippocrates, or at leaſt Democritus, in his Treatiſe de Morbo Sacro. p. 86, fol. For ſpeaking of thoſe who attempt to cure this diſeaſe by magic, he obſerves: ει γαρ σεληνην τε καθαιρειν, και ηλιον αφανιζειν, χειμωνα τε και ευδιην ποιειν, και ομβρους και αυχμους, και θαλασσαν αφονον και γην, και τ' αλλα ταυτοιουτο τροπα παντα επιδεχονται επιςασθαι, ειτε και εκ ΤΕΛΕΤΩΝ, ειτε και εξ αλλης τινος γνωμης η μελετης φασιν οιοι τε ειναι οι ταυτα επιτηδευοντες δυσεβεειν εμοι γε δοκεουσι. κ. λ. *i. e.* "For if they profeſs themſelves able to draw down the moon, to obſcure the ſun, to produce ſtormy and pleaſant weather, as likewiſe ſhowers of rain, and heats, and to render the ſea and the earth barren, and to accompliſh every

" thing elſe of this kind; whether " they derive this knowledge from " *the Myſteries*, or from ſome other " inſtitution or meditation, they ap- " pear to me to be impious, from the " ſtudy of ſuch concerns." From all which it is eaſy to ſee, how egregiouſly Dr. Warburton was miſtaken, when, in p. 231 of his Divine Legation, he aſſerts, " that the light be- " held in the myſteries, was nothing " more than an illuminated image " which the prieſts had thoroughly " purified."

But he is likewiſe no leſs miſtaken, in transferring the injunction given in one of the magic oracles of Zoroaſter, to the buſineſs of the Eleuſinian myſteries, and in perverting the meaning of the Oracle's admonition. For thus the Oracle ſpeaks:

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Μη φυσεως καλισης αυτοπτον αγαλμα,
Ου γαρ χρη κεινους σε βλεπειν πριν σωμα τελισθη.

That is, " Invoke not *the ſelf-conſpi-* " *cuous image of Nature*, for you muſt " not behold theſe things before your " body has received the purification " neceſſary to initiation." — Upon which he obſerves, " *that the ſelf-* " *conſpicuous image was only a diffuſive* " *ſhining light, as the name partly de-* " *clares* *." But this is a piece of groſs ignorance, from which he might have been freed by an attentive peruſal of Proclus on the Timæus of Plato: for in theſe truly divine Commentaries we learn, " that the moon is the cauſe " of nature to mortals, *and the ſelf-* " *conſpicuous image of ſontal nature.*" Σεληνη μεν αιτια τοις θνητοις της φυσεως, το αυτοπτον αγαλμα ουσα της πηγαιας φυσεως. in. Tim. p. 260. If the reader is de-

* Divine Legation, p. 231.

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ſirous of knowing what we are to underſtand by the fontal nature of which the moon is the image, let him attend to the following information, derived from a long and deep ſtudy of the antient theology: for from hence I have learned, that there are many divine fountains contained in the eſſence of the demiurgus of the world; and that among theſe there are three of a very diſtinguiſhed rank, viz. the fountain of ſouls, or Juno, the fountain of virtues, or Minerva, and the fountain of nature, or Diana. This laſt fountain too immediately depends on the vivific goddeſs Rhea; and was aſſumed by the Demiurgus among the reſt, as neceſſary to the prolific production of himſelf. And this information will enable us beſides to explain the meaning of the following paſſages in Apuleius, which, from not being underſtood, have induced the moderns to

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believe that Apuleius acknowledged but one deity alone. The firſt of theſe paſſages is in the beginning of the eleventh book of his Metamorphoſis, in which the divinity of the moon is repreſented as addreſſing him in this ſublime manner: En adſum tuis commota, Luci, precibus, rerum Natura parens, elementorum omnium domina, ſeculorum progenies initialis, ſumma numinum, regina Manium, prima cælitum, Deorum Dearumque facies uniformis: quæ cæli luminoſa culmina, mari ſalubria flamina, inferorum deplorata ſilentia nutibus meis diſpenſo: cujus numen unicum, multiformi ſpecie, ritu vario, nomine multijugo totus veneratur orbis. Me primigenii Phryges Peſſinunticam nominant Deûm matrem. Hinc Autochthones Attici Cecropiam Minervam; illinc fluctuantes Cyprii Paphiam Venerem: Cretes ſagittiferi Dictynnam Dianam;

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Siculi trilingues Stygiam Proſerpinam; Eleuſinii vetuſtam Deam Cererem: Junonem alii, alii Bellonam, alii Hecaten, Rhamnuſiam alii. Et qui naſcentis dei Solis inchoantibus radiis illuſtrantur, Æthiopes, Arriique, priſcaque doctrina pollentes Ægyptii cærimoniis me prorſus propriis percolentes appellant vero nomine reginam Iſidem. That is, " Behold, Lucius, " moved with thy ſupplications, I am " preſent; I, who am *Nature*, the " parent of things, queen of all the " elements, initial progenitor of ages, " the greateſt of divinities, queen of " departed ſpirits, the firſt of the " celeſtials, and the uniform appear- " ance of gods and goddeſſes: who " rule by my nod the luminous heights " of the heavens, the ſalubrious breezes " of the ſea, and the deplorable ſi- " lences of the infernal regions; and " whoſe divinity, in itſelf but one, is

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" venerated by all the earth, accord-
" ing to a multiform ſhape, various
" rites, and different appellations.—
" Hence the primitive Phrygians call
" me Peſſinuntica, the mother of the
" gods; the native Athenians, Cecro-
" pian Minerva; the floating Cypri-
" ans, Paphian Venus; the arrow-
" bearing Cretans, Dictynnian Diana;
" the three-tongued Sicilians, Stygian
" Proſerpine; and the inhabitants of
" Eleuſis, the antient goddeſs Ceres.
" Some again ha e invoked me as
" Juno, others as Bellona, others as
" Hecate, and others as Rhamnuſia:
" and thoſe who are enlightened by
" the emerging rays of the riſing
" ſun, the Æthiopians, Ariians, and
" Ægyptians, powerful in antient
" learning, who reverence my divi-
" nity with ceremonies perfectly pro-
" per, call me by a true appellation
" queen Iſis." And, again, in another

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place of the ſame book, he ſays of the moon: " Te Superi colunt, obſervant " Inferi: tu rotas orbem, luminas So- " lem, regis mundum, calcas Tarta- " rum. Tibi reſpondent ſidera, gau- " dent numina, redeunt tempora, ſer- " viunt elementa, &c." That is, " The ſupernal gods reverence thee, " and thoſe in the realms beneath at- " tentively obſerve thy nod. Thou " rolleſt the heavens round the ſteady " poles, doſt illuminate the ſun, go- " vern the world, and tread on the " dark realms of Tartarus. The ſtars " move reſponſive to thy command, " the gods rejoice in thy divinity, the " hours and ſeaſons return by thy " appointment, and the elements re- " verence thy decree." For all this eaſily follows, if we conſider it as addreſſed to the fontal deity of nature, ſubſiſting in the Demiurgus, and which is the exemplar of that nature which

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flouriſhes in the lunar orb, and throughout the material world, and from which the deity itſelf of the moon originally proceeds. Hence, as this fountain immediately depends on the vivific goddeſs Rhea, the reaſon is obvious, why it was formerly worſhipped as the mother of the gods: and as all the mundane are contained in the ſuper-mundane gods, the other appellations are to be conſidered as names of the ſeveral mundane divinities produced by this fountain, and in whoſe eſſence they are likewiſe contained.

But to proceed with our inquiry, I ſhall, in the next place, prove that the different purifications exhibited in theſe rites, in conjunction with initiation and inſpection, were ſymbols of the gradation of virtues requiſite to the reaſcent of the ſoul. And the

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firſt part, indeed, of this propoſition reſpecting the purifications, immediately follows from the teſtimony of Plato in the paſſage already adduced, in which he aſſerts, that the ultimate deſign of the myſteries was to lead us back to the principles from which we originally fell. For if the myſteries were ſymbolical, as is univerſally acknowledged, this muſt likewiſe be true of the purifications as a part of the myſteries; and as inward purity, of which the external is ſymbolical, can only be obtained by the exerciſe of the virtues, it evidently follows, that the purifications were ſymbols of the purifying moral virtues. And the latter part of the propoſition may be eaſily inferred, from the paſſage already cited from the Phædrus of Plato, in which he compares *initiation* and *inſpection* to the bleſſed viſion of intelligible natures; an employment which

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can alone belong to the energies of contemplative virtue. But the whole of this is rendered indiſputable by the following remarkable teſtimony of Olympiodorus, in his excellent MS. Commentary on the Phædo of Plato. "In the ſacred rites," ſays he, "popular purifications are in the firſt "place brought forth, and after theſe "ſuch as are more arcane. But in "the third place, collections of various things into one are received; "after which follows inſpection. The "ethical and political virtues therefore are analogous to the apparent "(or popular) purifications. But ſuch "of the cathartic virtues as baniſh all "external impreſſions, correſpond to "the more occult purifications. The "theoretical energies about intelligibles, are analogous to the collections; but the contraction of theſe "energies into an indiviſible nature,

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" correſponds to initiation. And the " ſimple ſelf-inſpection of ſimple " forms, is analogous to epoptic vi- " ſion." Οτι εν τοις ιεροις ηγουντο μεν αι πανδημοι καθαρσεις. Ειτα επι ταυταις απορρητοτεραι· μετα δε ταυτας συςασεις παρελαμβανοντο, ϗ επι ταυταις μυησεις· εν τελει δε εποπτειαι. Αναλογουσι τοινυν αι μεν ηθικαι ϗ πολιτικαι αρεται, τοις εμφανεσι καθαρμοις. Αι δε καθαρτικαι οσαι αποσκευαζονται παντα τα εκτος τοις απορρητοτεροις. Αι δε περι τα νοητα θεωρητικαι τε ενεργειαι ταις συςασεσιν. Αι δε τουτων συναιρεσεις εις το αμεριςον ταις μυησεσιν. Αι δε απλαι των απλων ειδων αυτοψιαι ταις εποπτιαις. And here I cannot refrain from noticing, with indignation mingled with pity, the ignorance and arrogance of modern critics, who pretend that this diſtribution of the virtues is entirely the invention of the latter Platoniſts, and without any foundation in the writings of Plato. And among the

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ſupporters of ſuch ignorance, I am ſorry to find Fabricius, in his prolegomena to the life of Proclus. For nothing can be more obvious to every reader of Plato, than that in his Laws he treats of the political virtues; in his Phædo, and ſeventh book of the Republic, of the cathartic; and in his Thætetus, of the contemplative and ſublimer virtues. This obſervation is indeed ſo obvious, in the Phædo, with reſpect to the cathartic virtues, that no one but a verbal critic could read this dialogue and be inſenſible to its truth: for Socrates in the very beginning expreſsly aſſerts, that it is the buſineſs of philoſophers to ſtudy to die, and to be themſelves dead *, and yet at the ſame time reprobates ſuicide.

* Κινδυνευουσι γαρ οσοι τυγχανουσιν ορθως απτομενοι φιλοσοφιας λεληθεναι τας αλλους, οτι ουδεν αλλο αυτοι επιτηδευουσιν η αποθνησκειν τε και τεθναναι.

Plat. in Phæd.

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What then can ſuch a death mean but philoſophical death? And what is this but the true exerciſe of the cathartic virtues? But theſe poor men read only ſuperficially, or for the ſake of diſplaying ſome critical *acumen* in verbal emendations; and yet with ſuch deſpicable preparations for philoſophical diſcuſſion, they have the *impudence* to oppoſe their puerile conceptions to the deciſions of men of elevated genius and profound inveſtigation, who, happily freed from the danger and drudgery of learning any foreign language, directed all their attention without reſtraint to the acquiſition of the moſt exalted truth.

It only now remains that we prove, in the laſt place, that a repreſentation of the deſcent of the ſoul formed no inconſiderable part of theſe myſtic ſhews. This indeed is doubtleſs oc-

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cultly inſinuated by Virgil, when ſpeaking of the ſouls of the bleſſed in Elyſium, he adds,

Has omnes, ubi mille rotam volvêre per annos,
Lethaeum ad fluvium deus evocat agmine magno:
Scilicet immemores ſupera ut convexa reviſant,
Rurſus et incipiant in corpora velle reverti.

But openly by Apuleius, in the following prayer which Pſyche addreſſes to Ceres: Per ego te frugiferam tuam dextram iſtam deprecor, per lætificas meſſium cærimonias, per tacita ſacra ciſtarum, et per famulorum tuorum draconum pinnata curricula, et glebæ Siculæ ſulcamina, et currum rapacem, et terram tenacem, et illuminarum Proſerpinæ nuptiarum demeacula, et cætera, quæ ſilentio tegit Eleuſis, Atticæ ſacrarium; miſerandæ Pſyches animæ, ſupplicis tuæ, ſubſiſte. That is, " I beſeech thee, by " thy fruit-bearing right hand, by the " joyful ceremonies of thy harveſts,

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" by the occult ſacred concerns of " thy ciſtæ, and by the winged car of " thy attending dragons, and the fur- " rows of the Sicilian ſoil, and the " rapacious chariot, *and the dark de-* " *ſcending ceremonies attending the mar-* " *riage of Proſerpine, and the aſcending* " *rites which accompanied the luminous* " *invention of thy daughter, and by other* " *arcana which Eleuſis the Attic ſanc-* " *tuary conceals in profound ſilence,* re- " lieve the ſorrows of thy wretched " ſupplicant Pſyche." For the rape of Proſerpine ſignifies the deſcent of the ſoul, as is evident from the paſſage previouſly adduced from Olympiodorus, in which he ſays the ſoul deſcends Corically; and this is confirmed by the authority of the philoſopher Salluſt, who, in his book de Diis et Mundo, p. 251, obſerves, " That " the rape of Proſerpine is fabled " to have taken place about the oppo-

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" ſite equinoctial; and by this the " deſcent of ſouls is implied." Περι γουν την εναυ̃ιαν ισημεριαν η της Κορης αρπαγη μυθολογειται γενεσθαι, ο δη καθοδος εςι των ψυχων. And as the rape of Proſerpine was exhibited in the ſhews of the myſteries, as is clear from Apuleius, it indiſputably follows, that this repreſented the deſcent of the ſoul, and its union with the dark tenement of body. Indeed if the aſcent and deſcent of the ſoul, and its condition while connected with a material nature, were repreſented in the ſhews of the myſteries, it is evident that this was implyed by the rape of Proſerpine. And the former part of this aſſertion is manifeſt from Apuleius, when deſcribing his initiation, he ſays, in the paſſage already adduced, " I " approached the confines of death, " and treading on the threſhold of " Proſerpine, *and being carried through*

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" *all the elements, I came back again to* " *my priſtine ſituation.*" And as to the latter part, it has been amply proved, from the higheſt authority, in the firſt diviſion of this diſcourſe.

Nor muſt the reader be diſturbed on finding that, according to Porphyry, as cited by Euſebius*, the fable of Proſerpine alludes to ſeed placed in the ground; for this is likewiſe true of the fable, conſidered according to its material explanation. But it will be proper on this occaſion to riſe a little higher, and conſider the various ſpecies of fables, according to their philoſophical diſtribution; ſince by this means the preſent ſubject will receive an additional elucidation, and the wiſdom of the antient authors of fables will be vindicated from the unjuſt aſ-

* Eveng. Præper. lib. 3. cap. 2.

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perſions of ignorant declaimers. I ſhall preſent the reader, therefore, with the following intereſting diviſion of fables, from the elegant book of the Platonic philoſopher Salluſt, on the gods and the univerſe. "Of fables," ſays he, "ſome are theological, others "phyſical, others animaſtic, (or re-"lating to ſoul) others material, and "laſtly, others mixed from theſe.— "Fables are theological which em-"ploy nothing corporeal, but ſpecu-"late the very eſſences of the gods; "ſuch as the fable which aſſerts that "Saturn devoured his children: for "it inſinuates nothing more than the "nature of an intellectual god; ſince "every intellect returns into itſelf. "But we ſpeculate fables phyſically "when we ſpeak concerning the "energies of the gods about the "world; as when conſidering Saturn "the ſame as time, and calling the

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" parts of time the children of the
" univerſe, we aſſert that the children
" are devoured by their parent. But
" we employ fables in an animaſtic
" mode, when we contemplate the
" energies of ſoul; becauſe the intel-
" lections of our ſouls, though by a
" diſcurſive energy they run into other
" things, yet abide in their parents.
" Laſtly, fables are material, ſuch as
" the Egyptians ignorantly employ,
" conſidering and calling corporeal na-
" tures divinities: ſuch as Iſis, earth,
" Oſiris, humidity, Typhon heat:
" or, again, denominating Saturn wa-
" ter, Adonis, fruits, and Bacchus,
" wine. And, indeed, to aſſert that
" theſe are dedicated to the gods, in
" the ſame manner as herbs, ſtones,
" and animals, is the part of wiſe
" men; but to call them gods is alone
" the province of fools and mad men;
" unleſs we ſpeak in the ſame manner

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" as when, from eſtabliſhed cuſtom,
" we call the orb of the ſun and
" its rays the ſun itſelf. But we
" may perceive the mixed kind of fa-
" bles, as well in many other particu-
" lars, as when they relate, that Diſ-
" cord, at a banquet of the gods,
" threw a golden apple, and that a
" diſpute about it ariſing among the
" goddeſſes, they were ſent by Jupi-
" ter to take the judgement of Paris,
" who, charmed with the beauty of
" Venus, gave her the apple in pre-
" ference to the reſt. For in this fa-
" ble the banquet denotes the ſuper-
" mundane powers of the gods; and
" on this account they ſubſiſt in con-
" junction with each other: but the
" golden apple denotes the world,
" which, on account of its compo-
" ſition from contrary natures, is not
" improperly ſaid to be thrown by
" Diſcord, or ſtrife. But again, ſince

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" different gifts are imparted to the
" world by different gods, they ap-
" pear to conteſt with each other for
" the apple. And a ſoul living ac-
" cording to ſenſe, (for this is Paris)
" not perceiving other powers in the
" univerſe, aſſerts that the apple is
" alone the beauty of Venus. But of
" theſe ſpecies of fables, ſuch as are
" theological belong to philoſophers;
" the phyſical and animaſtic to poets;
" *but the mixt to initiatory rites*; (τελε-
" ταῖς) *ſince the intention of all myſtic*
" *ceremonies is to conjoin us with the*
" *world and the gods.*"

Thus far the excellent Salluſt: from whence it is evident, that the fable of Proſerpine, as belonging to the myſteries, is properly of a mixed nature, or compoſed from all the four ſpecies of fables, the theological, phyſical, animaſtic, and material. But in order

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to underſtand this divine fable, it is requiſite to know, that according to the arcana of the antient theology, the Coric order (or the order belonging to Proſerpine) is twofold, one part of which is ſuper-mundane, ſubſiſting with Jupiter, or the Demiurgus, and together with him eſtabliſhing one artificer of diviſible natures: but the other is mundane, in which Proſerpine is ſaid to be raviſhed by Pluto, and to animate the extremities of the univerſe. "Hence," ſays Proclus, "according "to the rumor of theologiſts, who "delivered to us the moſt holy Eleu- "ſinian initiations, Proſerpine abides "on high in thoſe dwellings of her "mother which ſhe prepared for her "in inacceſſible places, exempt from "the ſenſible world. But ſhe like- "wiſe dwells beneath with Pluto, "adminiſtering terreſtrial concerns, "governing the receſſes of the earth,

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" ſupplying life to the extremities of " the univerſe, and imparting ſoul to " beings which are rendered by her " inanimate and dead," Και γαρ η των θεολογων φημη, των τας αγιωλαλας ημιν εν Ελευσινι τελελας παραδεδωκοτων, ανω, μεν αυλην εν τοις μηλρος οικοις μενειν φησιν, ους η μηληρ αυτη καλεσκευαζεν εν αθατοις εξηρημενους του πανλος. Κατω δε μελα πλουλωνος των χθονιων επαρχειν, κ᾽ τους της γης μυχους επιλροπευειν, κ᾽ ζωην εποργειν τοις εχατοις του πανλος, κ᾽ ψυχης μελαδιδοναι τοις παρ᾽ εαυτων αψυχοις, κ᾽ νεκροις. Procl. in Theol. Plat. p. 371. Hence we may eaſily perceive that this fable is truly of the mixed kind, one part of which relates to the ſupermundane eſtabliſhment of the ſecondary cauſe of life, and the other to the proceſſion of life and ſoul to the extremity of things. Let us therefore more attentively conſider the fable, in

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that part of it which is ſymbolical of the deſcent of ſouls; in order to which, it will be requiſite to premiſe an abridgement of the arcane diſcourſe, reſpecting the wanderings of Ceres, as preſerved by Minutius Felix. "Pro-
"ſerpine," ſays he, "the daughter
"of Ceres by Jupiter, as ſhe was
"gathering tender flowers, in the new
"ſpring, was raviſhed from her de-
"lightful abodes by Pluto; and being
"carried from thence through thick
"woods, and over a length of ſea,
"was brought by Pluto into a cavern,
"the reſidence of departed ſpirits,
"over whom ſhe afterwards ruled
"with abſolute ſway. But Ceres,
"upon diſcovering the loſs of her
"daughter, with lighted torches, and
"begirt with a ſerpent, wandered
"over the whole earth for the pur-
"poſe of finding her till ſhe came

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" to Eleuſina; there ſhe found her " daughter, and diſcovered to the " Eleuſinians the plantation of corn." Now in this fable *Ceres* repreſents the evolution of that ſelf-inſpective part of our nature which we properly denominate *intellect*, (or its being unfolded from its quiet and collected ſubſiſtence in the intelligible world;) and *Proſerpine* that vital, ſelf-moving, and animating part which we call *ſoul*. But leſt this analogy of unfolded intellect to Ceres ſhould ſeem ridiculous to the reader, unacquainted with the Orphic theology, it is neceſſary to inform him that this goddeſs, from her intimate union with Rhea, in conjunction with whom ſhe produced Jupiter, is evidently of a Saturnian and zoogonic, or intellectual and vivific rank; and hence, as we are informed by the philoſopher Salluſt, among the mundane divinities ſhe is the deity of

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the planet Saturn*. So that in conſequence of this, our intellect in a deſcending ſtate muſt aptly ſymbolize with the divinity of Ceres; but Pluto ſignifies the whole of a material nature; ſince the empire of this god, according to Pythagoras, commences downwards from the Galaxy or milky way. And the cavern ſignifies the entrance, as it were, into the profundities of ſuch a nature, which is accompliſhed by the ſoul's union with this terreſtrial body. But in order to underſtand perfectly the ſecret meaning of the other parts of this fable, it will be neceſſary to give a more explicit detail of the particulars attending the rape, from the beautiful poem of Claudian on this ſubject. From

* Hence we may perceive the reaſon why Ceres as well as Saturn was denominated a *'legiſlative* deity; and why illuminations were uſed in the celebration of the Saturnalia, as well as in the Eleuſinian myſteries.

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this elegant performance, therefore, we learn that Ceres, who was afraid leſt ſome violence ſhould be offered to Proſerpine, on account of her inimitable beauty, conveyed her privately to Sicily, and concealed her in a houſe built on purpoſe by the Cyclops, while ſhe herſelf directs her courſe to the temple of Cybele, the mother of the Gods. Here, then, we ſee the firſt cauſe of the ſoul's deſcent, viz. her deſertion of a life wholly according to intellect, which is occultly ſignified by the ſeparation of Proſerpine from Ceres. Afterwards, we are told that Jupiter inſtructs Venus to go to this abode, and betray Proſerpine from her retirement, that Pluto may be enabled to carry her away; and to prevent any ſuſpicion in the virgin's mind, he commands Diana and Pallas to bear her company. The three goddeſſes arriving, find Proſerpine at work on a

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ſcarf for her mother; in which ſhe had embroidered the primitive chaos, and the formation of the world. Now by Venus in this part of the narration we muſt underſtand *deſire*, which, even in the celeſtial regions, (for ſuch is the reſidence of Proſerpine till ſhe is raviſhed by Pluto) begins ſilently and fraudulently to creep into the receſſes of the ſoul. By Minerva we muſt conceive *the rational power of the ſoul*, and by Diana, *nature*, or the merely natural and vegetable part of our compoſition; both which are now enſnared through the allurements of deſire. And laſtly, the web in which Proſerpine had diſplayed all the fair variety of the material world, beautifully repreſents the commencement of the phantaſtic energies through which the ſoul becomes enſnared with the beauty of imaginative forms.—But let us for a while attend to the poet's

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elegant deſcription of her employment and abode:

Devenere locum, Cereris quo tecta nitebant
Cyclopum firmata manu. Stant ardua ferro
Mænia; ferrati poſtes: immenſaque nectit
Clauſtra chalybs. Nullum tanto ſudore Pyracmon,
Nec Steropes, conſtruxit opus: nec talibus unquam
Spiravere notis animæ: nec flumine tanto
Incoctum maduit laſſa fornace metallum.
Atria veſtit ebur: trabibus ſolidatur aenis
Culmen, et in celſas ſurgunt electra columnas.
Ipſa domum tenero mulcens Proſerpina cantu
Irrita texebat redituræ munera matri.
Hic elementorum feriem ſedeſque paternas
Inſignibat acu: veterem qua lege tumultum
Diſcrevit natura parens, et ſemina juſtis
Diſceſſere locis: quidquid leve fertur in altum:
In medium graviora cadunt: incanduit æther:
Egit flamma polum: fluxit mare: terra pependit.
Nec color unus ineſt. Stellas accendit in auro,
Oſtro fundit aquos, attollit litora gemmis,
Filaque mentitos jam jam cælantia fluctus
Arte tument. Credas illidi cautibus algam,
Et raucum bibulis inſerpere murmur arenis.
Addit quinque plagas: mediam ſubtemine rubro
Obſeſſam fervore notat: ſqualebat aduſtus
Limes, et aſſiduo ſitiebant ſtamina ſole.
Vitales utrimque duas; quas mitis oberrat

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Temperies habitanda viris. Tum fine ſupremo
Torpentes traxit geminas, brumaque perenni
Fædat, et æterno contriſtat frigore telas.
Nec non et patrui pingit ſacraria Ditis,
Fataleſque ſibi manes. Nec defuit omen.
Præſcia nam ſubitis maduerunt fletibus ora.

After this, Proſerpine, forgetful of her parent's commands, is repreſented venturing from her retreat, through the fraudulent perſuaſions of Venus:

Impulit Jonios præmiſſo lumine fluctus
Nondum pura dies: tremulis vibravit in undis
Ardor, et errantes ludunt per cærula flammæ.
Jamque audax animi, fidæque oblita parentis,
Fraude Dionæa riguos Proſerpina ſaltus
(Sic Parcæ voluere) petit.———

And this with the greateſt propriety: for oblivion neceſſarily follows a remiſſion of intellectual energy, and is as neceſſarily attended with the allurements of deſire. Nor is her dreſs leſs ſymbolical of the ſoul's acting in ſuch a ſtate, principally according to the

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energies of imagination and nature. For thus her garments are beautifully deſcribed by the poet:

Quas inter Cereris proles, nunc gloria matris,
Mox dolor, æquali tendit per gramina paſſu,
Nec membris nec honore minor; potuitque videri
Pallas, ſi clipeum, ſi ferret ſpicula, Phœbe.
Collectæ tereti nodantur jaſpide veſtes.
Pectinis ingenio nunquam felicior arti
Contigit eventus. Nullæ ſic conſona telæ
Fila, nec in tantum veri duxere figuram.
Hic Hyperionis Solem de ſemine naſci
Fecerat, et pariter, ſed forma diſpare lunam,
Auroræ noctiſque duces. Cunabula Tethys
Præbet, et infantes gremio ſolatur anhelos,
Cæruleuſque ſinus roſeis radiatur alumnis.
Invalidum dextro portat Titana lacerto
Nondum luce gravem, nec pubeſcentibus alte
Criſtatum radiis: primo clementior ævo
Fingitur, et tenerum vagitu deſpuit ignem.
Læva parte ſoror vitrei libamina potat
Uberis, et parvo ſignatur tempora cornu.

In which deſcription the ſun repreſents the phantaſy, and the moon nature, as is well known to every tyro in the Platonic philoſophy. They are

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likewiſe, with great propriety, deſcribed in their infantine ſtate: for theſe energies do not arrive to perfection previous to the ſoul's merging into the dark receptacle of matter. After this we behold her iſſuing on the plain with Minerva and Diana, and attended by a beauteous train of nymphs, who are evident ſymbols of generation, as is largely proved by Prophyry de Antr. Nymph.; and are, therefore, the proper companions of the ſoul about to fall into its fluctuating realms.

But the deſign of Proſerpine, in venturing from her retreat, is beautifully ſignificant of her approaching deſcent: for ſhe rambles from home for the purpoſe of gathering flowers; and this in a lawn replete with the moſt enchanting variety, and exhaling the moſt delicious odours. A manifeſt image this of the ſoul's energizing

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principally according to the natural life, and of her becoming effeminated and enſnared through the deluſive attractions of ſenſible form. Minerva, too, or the rational power in this caſe, gives herſelf wholly to the dangerous employment, and abandons the proper characteriſtics of her nature for the deſtructive revels of deſire.

All which is thus deſcribed with the utmoſt elegance by the poet:

Forma loci ſuperat flores: curvata tumore
Parvo planities, et mollibus edita clivis
Creverat in collem. Vivo de pumice fontes
Roſcida mobilibus lambebant gramina rivis.
Silvaque torrentes ramorum frigore ſoles
Temperat, et medio brumam ſibi vindicat æſtu.
Apta fretis abies, bellis accomoda cornus,
Quercus amica Jovi, tumulos tectura cupreſſus,
Ilex plena favis, venturi præſcia laurus.
Fluctuat hic denſo criſpata cacumine buxus,
Hic ederæ ſerpunt, hic pampinus induit ulmos.
Haud procul inde lacus (Pergum dixere Sicani)
Panditur, et nemorum frondoſo margine cinctus
Vicinis palleſcit aquis: admittit in altum

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Cernentes oculos, et late pervius humor
Ducit inoffenſus liquido ſub gurgite viſus,
Imaque perſpicui prodit ſecreta profundi.

Huc elapſa cohors gaudent per florea rura
Hortatur Cytherea, legant. Nunc ite, ſorores,
Dum matutinis præſudat ſolibus aer:
Dum meus humectat flaventes Lucifer agros,
Rotanti prævectus equo. Sic fata, doloris
Carpit ſigna ſui. Varios tum cætera ſaltus
Invaſere cohors. Credas examina fundi
Hyblæum raptura thymum, cum cerea reges
Caſtra movent, ſagique cava demiſſus ab alvo
Mellifer electis exercitus obſtrepit herbis.
Pratorum ſpoliatur honos. Hac lilia fuſcis
Intexit violis: hanc mollis amaracus ornat:
Hæc graditur ſtellata roſis; hæc alba liguſtris.
Te quoque flebilibus mærens, Hyacinthe, figuris,
Narciſſumque metunt, nunc inclita germina veris,
Præſtantes olim pueros. Tu natus Amyclis:
Hunc Helicon genuit. Te diſci perculit error:
Hunc fontis decepit amor. Te fronte retuſa
Deluis, hunc fracta Cephiſſus arundine luget.
Æſtuat ante alias avido fervore legendi
Frugiferæ ſpes una Deæ. Nunc vimine texto
Ridentes calathos ſpoliis agreſtibus implet:
Nunc ſociat flores, ſeſeque ignara coronat.
Augurium fatale tori. Quin ipſa tubarum
Armorumque potens, dextram qua fortia turbat
Agmina; qua ſtabiles portas et mænia vellit,

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Jam levibus laxat ſtudiis, haſtamque reponit,
Inſolitiſque docet galeam miteſcere ſertis.
Ferratus laſcivit apex, horrorque receſſit
Martius, et criſtæ pacato fulgure vernant.
Nec quæ Parthenium canibus ſcrutatur odorem,
Aſpernata choros, libertatemque comarum
Injecta tantum voluit frenare corona.

But there is a circumſtance relative to the narciſſus which muſt not be paſſed over in ſilence, I mean its being, according to Ovid, the metamorphoſis of a youth who fell a victim to the love of his own corporeal form; the ſecret meaning of which moſt admirably accords with the rape of Proſerpine, which, according to Homer, in his hymn to Ceres, was the immediate conſequence of her gathering this wonderful flower. For by Narciſſus falling in love with his ſhadow appearing in the limpid ſtream we may behold a beautiful repreſentation of a ſoul vehemently gazing on the flowing condition of a material body, and in con-

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ſequence of this, becoming enamoured with a corporeal life, which is nothing more than the deluſive image of the true man, or rational and immortal ſoul. Hence, by an immoderate attachment to this unſubſtantial mockery and gliding ſemblance of the real ſoul, ſuch an one becomes, at length, wholly changed, as far as is poſſible to his nature, into a plantal condition of being, into a beautiful but tranſient flower, that is, into a corporeal life, or a life totally conſiſting in the mere energies of nature. Proſerpine, therefore, or the ſoul, at the very inſtant of her deſcent into matter, is, with the utmoſt propriety, repreſented as eagerly engaged in plucking this fatal flower; for her energies at this period are entirely converſant with a life divided about the fluctuating condition of body.

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After this, Pluto, forcing his paſſage through the earth, ſeizes on Proſerpine, and carries her away with him, notwithſtanding the reſiſtance of Minerva and Diana, who are forbid by Jupiter (who in this place ſignifies fate) to attempt her deliverance: where by the reſiſtance of Minerva and Diana no more is ſignified than that the lapſe of the ſoul into a material nature is contrary to the genuine wiſh and proper condition, as well of the corporeal life depending on her eſſence, as of her true and rational nature: well, therefore, may the ſoul, in ſuch a ſituation, pathetically exclaim with Proſerpine:

O male dilecti flores, deſpectaque matris
Conſilia: O Veneris deprenſæ ſerius artes!

But, according to Minutius Felix, Proſerpine was carried by Pluto through thick woods, and over a length of ſea, and brought into a cavern, the reſi-

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dence of the dead: where by woods a material nature is plainly implied, as we have already obſerved in the firſt part of this diſcourſe; and where the reader may likewiſe obſerve the agreement of the deſcription in this particular with that of Virgil in the deſcent of his hero. For in the words,

——— tenent media omnia *ſilvæ*
Cocytuſque ſinuque labens, circumvenit atro.

The woods are expreſſly mentioned; and the ocean has an evident agreement with Cocytus, ſignifying the flowing condition of a material nature, and the ſorrows attending its connection with the ſoul.

Pluto, then, having hurried Proſerpine into the infernal regions, *i. e.* the ſoul having ſunk into the profundities of a material nature, a deſcription of her marriage next ſucceeds, or of her

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union with the dark tenement of body:

Jam ſuus inferno proceſſerat Heſperus orbi
Ducitur in thalamum virgo. Stat pronuba juxta
Stellantes Nox picta ſinus, tangenſque cubile
Omina perpetuo genitalia federe ſancit.

In which Night is with great beauty and propriety introduced ſtanding by the nuptial couch, and confirming the oblivious league. For the ſoul through her union with a material body becomes familiar with darkneſs, and ſubject to the empire of night; in conſequence of which ſhe dwells wholly with deluſive phantoms, and till ſhe breaks her fetters is deprived of the perception of that which is real and true.

In the next place, we are preſented with the following beautiful and pathetic deſcription of Proſerpine appearing in a dream to Ceres, and be-

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wailing her captive and miſerable condition:

Sed tunc ipſa, ſui jam non ambagibus ullis
Nuntia, materno facies ingeſta ſopori.
Namque videbatur tenebroſo obtecta receſſu
Carceris, et ſævis Proſerpina vincta catenis,
Non qualem roſeis nuper convallibus Ætnæ
Suſpexere Deæ. Squalebat pulcrior auro
Cæſaries, et nox oculorum infecerat ignes.
Exhauſtuſque gelu pallet rubor. Ille ſuperbi
Flammeus oris honos, et non ceſſura pruinis
Membra colorantur picei caligine regni.
Ergo hanc ut dubio vix tandem agnoſcere viſu
Evaluit: cujus tot pænæ criminis? inquit.
Unde hæc informis macies? Cui tanta facultas
In me ſævitiæ eſt? Rigidi cur vincula ferri
Vix aptanda feris molles meruere lacerti?
Tu, mea tu proles? An vana fallimur umbra?

For ſuch indeed is the wretched ſituation of the ſoul when profoundly merged in a corporeal nature: ſo that ſhe not only becomes captive and fettered, but loſes all her original ſplendour; is defiled with the impurity of matter; and the piercing vigour of her rational ſight is blunted and dim'd

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through the thick darkneſs of a material night. Where, too, the reader may obſerve how Proſerpine, being repreſented as confined in the dark receſs of a priſon, and bound with fetters, confirms the explanation of the fable here given as ſymbolical of the deſcent of the ſoul; for ſuch, as we have already largely proved, is the condition of the ſoul from its union with body, according to the uniform teſtimony of the moſt antient philoſophers and prieſts.

After this, the wanderings of Ceres for the diſcovery of Proſerpine commence; in which ſhe is deſcribed, by Minutius Felix, begirt with a ſerpent, and bearing two lighted torches in her hands; but by Claudian, inſtead of being girt with a ſerpent, ſhe commences her ſearch by night in a car drawn by dragons. But the meaning

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of the allegory is the ſame in each; for both a ſerpent and a dragon are emblems of a diviſible life, ſubject to tranſitions, with which, in this caſe, our intellectual part becomes connected: ſince as theſe animals put off their ſkins, and become young again, ſo the diviſible life of the ſoul, falling into generation, is rejuvenized in its ſubſequent progreſſion. But what emblem can more beautifully repreſent the evolutions and proceſſions of an intellectual nature into the regions of ſenſe than the wanderings of Ceres by the light of torches through the darkneſs of night, and her continuing the purſuit till ſhe proceeds into the depths of Hades itſelf? For the intellectual part of the ſoul, when it verges towards body, enkindles, indeed, a light in its dark receptacle, but becomes itſelf ſituated in obſcurity: and, as Proclus ſomewhere divinely obſerves, the mor-

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tal nature by this means participates of intellect, but the intellectual part becomes obnoxious to death. The tears and lamentations too, of Ceres, in her courſe, are ſymbolical both of the providential energies of intellect about a mortal nature, and the miſeries with which ſuch energies are (with reſpect to partial ſouls like ours) attended. Nor is it without reaſon that Jacchus, or Bacchus, is celebrated by Orpheus as the companion of her ſearch: for Bacchus is the evident ſymbol of the partial energies of intellect, and its diſtribution into the obſcure and lamentable dominions of ſenſe.

But our explanation will receive additional ſtrength, from conſidering that theſe ſacred rites occupied the ſpace of nine days in their celebration; and this, doubtleſs, becauſe, according

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to Homer in his hymn to Ceres, this goddeſs did not diſcover the reſidence of her daughter till the expiration of that period. For the ſoul, in falling from her original and divine abode in the heavens, paſſes through eight ſpheres, viz. the inerratic ſphere, and the ſeven planets, aſſuming a different body, and employing different energies in each; and becomes connected with the ſublunary world and a terrene body, as the ninth, and moſt abject gradation of her deſcent. Hence the firſt day of initiation into theſe myſtic rites was called αγυρμον, *i. e.* according to Heſychius, εκκλησιαν, et παν το αγειρομενον, *an aſſembly, and every thing collecting together*: and this with the greateſt propriety; for, according to Pythagoras, *the people of dreams are ſouls collected together in the Galaxy.* Δημος δε ονειρων κατα Πυθαγοραν αι ψυχαι,

ως συναγεσθαι φησιν εις τον γαλαξιαν *. And from this part of the heavens ſouls firſt begin to deſcend. After this, the ſoul falls from the tropic of Cancer into the planet Saturn; and to this the ſecond day of initiation was conſecrated, which they called Αλαδε μυσαι, becauſe, ſays Meurſius, on that day the cryer was accuſtomed to admoniſh the myſtics to betake themſelves to the ſea. Now the meaning of this will be eaſily underſtood, by conſidering that, according to the arcana of the antient theology, as may be learned from Proclus †, the whole planetary ſyſtem is under the dominion of Neptune; and this too is confirmed by Martianus Capella, who deſcribes the ſeveral planets as ſo many ſtreams. Hence when the ſoul falls into the

* Porphyr. de Antro. Nympharum. p. 267.
† Theol. Plat. Lib. 6.

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planet Saturn, which Capella compares to a river voluminous, ſluggiſh, and cold, ſhe then firſt merges herſelf into fluctuating matter, though purer than that of a ſublunary nature, and of which water is an antient and ſignificant ſymbol. Beſides the ſea is an emblem of purity, as is evident from the Orphic hymn to Ocean, in which that deity is called Θεων αγνισμα μεγιϛον, i. e. *greateſt purifier of the gods:* and Saturn, as we have already obſerved, is *pure intellect.* And what ſtill more confirms this obſervation is, that Pythagoras, as we are informed by Porphyry, in his life of that philoſopher, ſymbolically called the ſea a tear of Saturn. But the eighth day of initiation, which is ſymbolical of the ſoul's falling into the lunar orb, was celebrated by the myſtics with *repeated initiation and ſecond ſacred rites*; becauſe the ſoul in this ſituation is about

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to bid adieu to every thing of a celeſtial nature; to ſink into a perfect oblivion of her divine origin and priſtine felicity; and to ruſh profoundly into the region of diſſimilitude, ignorance, and error. And laſtly, on the ninth day, when the ſoul falls into the ſublunary world and becomes united with a terreſtrial body, a libation was performed, ſuch as is uſual in ſacred rites. Here the myſtics, filling two earthen veſſels of broad and ſpacious bottoms, which were called πλημοχοαι and κοτυλισκοι, the former of theſe words denoting veſſels of a conical ſhape, and the latter ſmall bowls or cups ſacred to Bacchus, they placed one towards the eaſt, and the other towards the weſt. And the firſt of theſe was doubtleſs, according to the interpretation of Proclus, ſacred to the earth, and ſymbolical of the ſoul's proceeding from an orbicular figure, or divine

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form, into a conical defluxion and terrene ſituation; but the other was ſacred to the ſoul, and ſymbolical of its celeſtial origin; ſince our intellect is the legitimate progeny of Bacchus. And this too was occultly ſignified by the poſition of the earthen veſſels; for, according to a mundane deſtribution of the divinities, the eaſtern center of the univerſe, which is analogous to fire, belongs to Jupiter, who likewiſe governs the inerratic ſphere; and the weſtern to Pluto, who governs the earth, becauſe the weſt is allied to earth on account of its dark and nocturnal nature *.

Again, according to Clemens Alexandrinus, the following confeſſion was made by the new myſtic in theſe ſacred rites, in anſwer to the interroga-

* Vide Procl. in Plat. Theol. lib. 6, cap. 10.

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tions of the Hierophant: "I have "fasted; but I have drank a miscel- "laneous potion; and having done "this, I have taken out of the Cista, "and placed what I have taken out "into the Calathus; and alternately "I have taken out of the Calathus "and put into the Cista." Καὶ τὸ συνθημα Ελευσινιων μυστηριων· νηστευσα· επιον τον κυκεωνα· ελαβον εκ κιστης, εργασαμενος ἀπεθεμην εις καλαθον, καὶ ἐκ καλαθου εις κιστην. But as this pertains to a circumstance attending the wanderings of Ceres, which formed the most mystic part of the ceremonies, it is necessary to adduce the following arcane narration, summarily collected from the writings of Arnobius: "The god- "dess Ceres, when searching through "the earth for her daughter, in the "course of her wanderings arrived at "the boundaries of Eleusis, in the "Attic region, a place which was

" then inhabited by a people called " Αυτοχθωνες, or deſcended from the " earth, whoſe names were as follow: " Baubo and Triptolemus; Dyſaules, " a goat herd; Eubulus, a keeper of " ſwine; and Eumolpus, a ſhepherd, " from whom the race of the Eumol- " pidi deſcended, and the illuſtrious " name of Cecropidæ was derived; " and who afterwards flouriſhed as " bearers of the caduceus, hierophants, " and cryers belonging to the ſacred " rites. Baubo, therefore, who was " of the female ſex, received Ceres, " wearied with complicated evils, as " her gueſt, and endeavoured to ſooth " her ſorrows by obſequious and flat- " tering attendance. For this pur- " poſe ſhe entreated her to pay atten- " tion to the refreſhment of her body, " and placed before her *a miſcellaneous* " *potion* to aſſuage the vehemence of " her thirſt. But the ſorrowful god-

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" deſs was averſe from her ſolicita-
" tions, and rejected the friendly offi-
" ciouſneſs of the hoſpitable dame.
" The matron, however, who was
" not eaſily repulſed, ſtill continued
" her entreaties, which were as obſti-
" nately reſiſted by Ceres, who per-
" ſevered in her refuſal with unſhaken
" conſtancy and invincible rigour.
" But when Baubo had thus often
" exerted her endeavours to appeaſe
" the ſorrows of Ceres, but without
" any effect, ſhe, at length, changed
" her arts, and determined to try if
" ſhe could not exhilarate, by prodi-
" gies, a mind which ſhe was not able
" to allure by ſerious attempts. For
" this purpoſe ſhe freed from conceal-
" ment that part of her body through
" which the female ſex produces chil-
" dren, and derives the appellation of
" woman. This ſhe cauſed to aſſume
" a purer appearance, and a ſmooth-

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" neſs ſuch as is found in the private
" parts of a ſtripling child. She then
" returns to the afflicted goddeſs, and,
" in the midſt of thoſe attempts which
" are uſually employed to alleviate diſ-
" treſs, ſhe uncovers herſelf, and ex-
" hibits her ſecret parts; upon which
" the goddeſs fixed her eyes, and was
" delighted with the novel method of
" mitigating the anguiſh of ſorrow;
" and afterwards, becoming cheerful
" through laughter, ſhe aſſuages the
" ardour of her thirſt with the miſ-
" cellaneous potion which ſhe had
" before deſpiſed." Thus far Arnobius; and the ſame narration is epitomiſed by Clemens Alexandrinus, who is very indignant at the indecency, as he conceives, in the ſtory, and in its compoſing the arcana of the Eleuſinian rites. Indeed as the ſimple father, with the uſual ignorance of a Chriſtian prieſt, conſidered the fable literally,

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and as deſigned to promote indecency and luſt, we cannot wonder at his ill-timed and malevolent abuſe. But the fact is, this narration belonged to the απορρητα, or arcane diſcourſes, on account of its myſtical meaning, and to prevent it from becoming the object of ignorant declamation, licentious perverſion, and impious contempt: for the purity and excellence of theſe inſtitutions is perpetually acknowledged even by Dr. Warburton himſelf, who, in this inſtance, has diſperſed, for a moment, the miſts of deluſion neceſſarily produced by a religion full of barbarous impiety, wild fanaticiſm, and intolerant zeal. Beſides, as Jamblichus beautifully obſerves, (de Myſteriis), " exhibitions of this kind in " the myſteries were deſigned to free " us from licentious paſſions, by gra- " tifying the ſight, and at the ſame

" time vanquiſhing deſire, through " the awful ſanctity with which theſe " rites were accompanied: for," ſays he, " the proper way of freeing our- " ſelves from the paſſions is, firſt, to " indulge them with moderation, by " which means they become ſatiſ- " fied; liſten, as it were, to perſua- " ſion, and may thus be entirely re- " moved." This doctrine is indeed ſo rational, that it can never be objected to by any but quacks in philoſophy and religion. For as he is nothing more than a quack in medicine who endeavours to remove a latent bodily diſeaſe before he has called it forth externally, and by this means diminiſhed its fury; ſo he is nothing more than a pretender in philoſophy who attempts to remove the paſſions by violence, inſtead of moderate compliance and gentle perſuaſion.

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But, to return from this digreſſion, the following appears to be the ſecret meaning of this myſtic diſcourſe: — The matron Baubo may be conſidered as a ſymbol of that paſſive, effeminate, and corporeal life through which the ſoul becomes united with this terrene body, and through which being at firſt enſnared, it deſcended, and, as it were, was born into the realms of generation, paſſing, by this means, from mature perfection, ſplendour, and reality, into infancy, darkneſs, and error. Ceres, therefore, or the intellectual part of the ſoul, in the courſe of her wanderings, that is, of her evolutions and proceſſions into matter, is at length captivated with the arts of Baubo, or a corporeal life, and forgets her ſorrows, that is, imbibes oblivion of her wretched ſtate in the mingled potion which ſhe pre-

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pares: the miſcellaneous liquor being an obvious ſymbol of ſuch a life, mixed and impure, and, on this account, obnoxious to corruption and death; ſince every thing pure and unmixed is incorruptible and divine. And here it is neceſſary to caution the reader from imagining, that becauſe, according to the fable, the wanderings of Ceres commence after the rape of Proſerpine, hence intellect deſcends poſterior to the ſoul, and in a ſeparate manner: for nothing more is meant by this circumſtance than that intellect, from the ſuperior excellence of its nature, has a cauſal, though not a temporal, priority to ſoul; and that on this account a defection and revolt commences indeed from ſoul, and afterwards takes place in intellect, yet not ſo as that the former deſcends without the inſeparable attendance of the latter.

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From this explanation, then, of the fable, we may eaſily perceive the meaning of the myſtic confeſſion, *I have faſted, but I have drank a miſcellaneous potion*, &c. for by the former part of the aſſertion, no more is meant than that intellect, previous to its imbibing oblivion, through the fraudulent arts of a corporeal life, abſtains from all material concerns, and does not mingle itſelf (as far as its nature is capable of ſuch abaſement) with even the neceſſary delights of the body. And as to the latter part, it doubtleſs alludes to the deſcent of Proſerpine to Hades, and her re-aſcent to the abodes of her mother Ceres: that is, to the circulations of ſoul, and her alternately falling into generation, and aſcending from thence into the intelligible world, and becoming perfectly converted to her divine and intellectual part. For *the Ciſta* contained the moſt

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arcane ſymbols of the myſteries, into which it was unlawful for the profane to look: and whatever were its contents, we learn from the hymn of Callimachus to Ceres, that they were formed from gold, which, from its incorruptibility, is an evident ſymbol of an immaterial nature. And as to the Calathus, this, as we are told by Claudian, was filled with *ſpoliis agreſtibus, the ſpoils or fruits of the field*, which are manifeſt ſymbols of a life corporeal and terrene. So that the myſtic, by confeſſing that he had taken from the Ciſta, and placed what he had taken into the Calathus, and the contrary, occultly acknowledged the deſcent of his ſoul from a condition of being wholly immaterial and immortal, into one material and mortal; and that, on the contrary, by living according to the purity which the myſteries inculcated, he ſhould re-aſcend to that perfection

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of his nature, from which he had unhappily fallen.

It only now remains that we conſider the laſt part of this fabulous narration, or arcane diſcourſe, in which it is ſaid, that after the goddeſs Ceres, on arriving at Eleuſina, had diſcovered her daughter, ſhe inſtructed the Eleuſinians in the plantation of corn: or, according to Claudian, the ſearch of Ceres for her daughter, through the goddeſs diſcovering the art of tillage as ſhe went, proved the occaſion of a univerſal benefit to mankind. Now the ſecret meaning of this will be obvious, by conſidering that the deſcent of intellect into the realms of generation, becomes, indeed, the greateſt benefit and ornament which a material nature is capable of receiving: for without the participation of intellect in the loweſt regions of matter, no-

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thing but irrational ſoul and a brutal life would ſubſiſt in its dark and fluctuating abode. As the art of tillage, therefore, and particularly the plantation of corn, becomes the greateſt poſſible benefit to our ſenſible life, no ſymbol can more aptly repreſent the unparalleled advantages ariſing from the evolution and proceſſion of intellect into a corporeal life, than the good reſulting from agriculture and corn: for whatever of horrid and diſmal can be conceived in night, ſuppoſing it to be perpetually deſtitute of the friendly illuminations of the moon and ſtars, ſuch, and infinitely more dreadful, would be the condition of an earthly nature, if deprived of the beneficent irradiations and ſupervening ornaments of an intellectual life.

And thus much for an explanation of the Eleuſinian myſteries, or the

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hiſtory of Ceres and Proſerpine; in which it muſt be remembered, that as this fable, according to the excellent obſervation of Salluſt already adduced, is of the mixed kind, though the deſcent of the ſoul was doubtleſs principally alluded to by theſe ſacred rites, yet they likewiſe occultly ſignified, agreeable to the nature of the fable, the proceſſion of divinity into the ſublunary world. But when we view the fable in this part of its meaning, we muſt be careful not to confound the nature of a partial intellect like ours with one univerſal and divine; for as every thing ſubſiſting about the gods is deified, intellect in the higheſt degree, and next to this ſoul, hence wanderings and raviſhments, lamentations and tears, can here only ſignify the participations and providential energies of theſe about inferior natures; and this in ſuch a manner as

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not to derogate from the dignity, or impair the perfection, of the divine participated eſſence. I only add, that the preceding expoſition will enable us to perceive the meaning and beauty of the following repreſentation of the rape of Proſerpine, from the Heliacan tables of Hieronymus Aleander, as delivered by Kircher in his Obeliſcus Pamphilius, p. 227. For here, firſt of all, we behold Ceres in a car drawn by two dragons, and afterwards, Diana and Minerva, with an inverted calathus at their feet, and pointing out to Ceres, Proſerpine, who is hurried away by Pluto in his car, and is in the attitude of one ſtruggling to be free. In the next place, Hercules is repreſented with his club, in the attitude of one oppoſing the violence of Pluto: and laſt of all, Jupiter is repreſented extending his hand, as if willing to aſſiſt Proſerpine in eſcaping

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from the embraces of Pluto. I ſhall therefore conclude this ſection with the following remarkable paſſage from Plutarch, which will not only confirm, but be itſelf corroborated by the preceding expoſition. Ο τι μεν ουν η παλαια φυσιολογια, κ᾽ παρ Ελλησι κ᾽ Βαρβαροις, λογος ην φυσικος εγκεκαλυμμενος μυθοις, τα πολλα δι αινιγμα]ων κ᾽ υπονοιων επικρυφος, κ᾽ μυςηριωδης θεολογια. Τα γε λαλουμενα των σιγωμενων σαφες]ερα τοις πολλοις εχου]α. Και τα σιγωμενα των λαλουμενων υποπ]ο]ερα. Δηλον ες̣ι, pergit, εν]οις Ορφικοις επεσι, κ᾽]οις Αιγυπ]ιακοις κ᾽ Φρυγιοις λογοις. Μαλις̣α δε οι περι]ας τελε]ας οργιασμοι, κ᾽]α δρωμενα συμβολικως εν]αις ιερ̣ε̣ργιαις, την των παλαιων εμφαινει διανοιαν*. *i. e.* "That the antient phy- "ſiology, therefore, as well of the "Greeks as the Barbarians, was no- "thing elſe than a phyſical diſcourſe

* Vide Plutarch apud Euſeb.

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" involved in fables, concealing many
" things through ænigmas and con-
" jectures, and among the reſt a myſ-
" tic theology, in which the things
" ſpoken were clearer to the multi-
" tude than thoſe delivered in ſilence,
" and the things delivered in ſilence
" were more ſubject to conjecture than
" what was ſpoken, is manifeſt from
" the *Orphic verſes*, and the Egyptian
" and Phrygian diſcourſes. *But the*
" *orgies of initiations, and the ſymbolical*
" *operations of ſacred rites eſpecially,*
" *exhibit the conceptions of the antients.*"

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SECTION II.

ON THE MYSTERIES OF BACCHUS.

THE Dionyſiacal ſacred rites inſtituted by Orpheus, depended on the following arcane narration, part of which has been already ralated in the preceding ſection, and the reſt may be found in a variety of authors. "Dionyſius, or Bacchus, while he was "yet a boy, was engaged by the Titans, through the ſtratagems of "Juno, in a variety of ſports, with "which that period of life is ſo evhemently allured; and among the reſt, "he was particularly captivated with "beholding his image in a mirror; "during his admiration of which, he "was miſerably torn in pieces by the

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" Titans; who, not content with this
" cruelty, firſt boiled his members in
" water, and afterwards roaſted them
" by the fire. But while they were
" taſting his fleſh thus dreſſed, Jupi-
" ter, excited by the ſteam, and per-
" ceiving the cruelty of the deed,
" hurled his thunder at the Titans;
" but committed his members to
" Apollo, the brother of Bacchus,
" that they might be properly in-
" terred. And this being performed,
" Dionyſius, (whoſe heart during his
" laceration was ſnatched away by
" Pallas and preſerved,) by a new
" regeneration, again emerged, and
" being reſtored to his priſtine life
" and integrity, he afterwards filled
" up the number of the gods. But
" in the mean time, from the exha-
" lations formed from the aſhes of
" the burning bodies of the Titans,
" mankind were produced." Now, in

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order to underſtand properly the ſecret meaning of this narration, it is neceſſary to repeat the obſervation already made in the preceding ſection, "that "all fables belonging to myſtic cere-"monies are of the mixed kind:" and conſequently the preſent fable, as well as that of Proſerpine, muſt in one part have reference to the gods, and in the other to the human ſoul, as the following expoſition will abundantly evince:

In the firſt place, then, by Dionyſius, or Bacchus, according to the higheſt eſtabliſhment of this deity, we muſt underſtand the intellect of the mundane ſoul; for there are various proceſſions of this god, or Bacchuſes, derived from his eſſence. But by the Titans we muſt underſtand the mundane gods, of whom Bacchus is the ſummit: by Jupiter, the Demiurgus,

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or artificer of the univerſe: by Apollo, the deity of the Sun, who has both a mundane and ſuper-mundane eſtabliſhment, and by whom the univerſe is bound in ſymmetry and conſent, through ſplendid reaſons and harmonizing power: and, laſtly, by Minerva we muſt underſtand that fontal, intellectual, imperatorial, and providential deity, who guards and preſerves all middle lives in an immutable condition, through intelligence and a ſelf-energizing life, and by this means ſuſtains them from the depredations of matter. Again, by the puerile ſtate of Bacchus at the period of his laceration, the flouriſhing condition of an intellectual nature is implied; ſince, according to the Orphic theology, ſouls, while under the government of Saturn, who is pure intellect, inſtead of proceeding, as now, from youth to age, advance in a retrograde progreſſion

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from age to youth. The arts employed by the Titans, in order to enſnare Dionyſius, are ſymbolical of thoſe apparent and diviſible energies of the mundane gods, through which the participated intellect of Bacchus becomes, as it were, torn in pieces: and by the mirror we muſt underſtand, in the langauge of Proclus, the inaptitude of the univerſe to receive the plenitude of intellectual perfection; but the ſymbolical meaning of his laceration, through the ſtratagems of Juno, and the conſequent puniſhment of the Titans, is thus beautifully unfolded by Olympiodorus, in his MS. Commentary on the Phædo of Plato: "The form," ſays he, "of that "which is univerſal is pluckt off, torn "in pieces, and ſcattered into gene-"ration; and Dionyſius is the *monad* "of the Titans. But his laceration "is ſaid to take place through the

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" ſtratagems of Juno, becauſe this
" goddeſs is the inſpective guardian
" of motion and progreſſion; and on
" this account, in the Iliad, ſhe per-
" petually rouſes and excites Jupiter
" to providential energies about ſe-
" condary concerns: and, in another
" reſpect, Dionyſius is the inſpective
" guardian of generation, becauſe he
" preſides over life and death; for he
" is the guardian of life becauſe of
" generation, but of death becauſe
" wine produces an enthuſiaſtic ener-
" gy: and we become more enthu-
" ſiaſtic at the period of diſſolution,
" as Proclus evinces agreeable to Ho-
" mer; for he became prophetic at
" the time of his death. They like-
" wiſe aſſert, that tragedy and co-
" medy are referred to Dionyſius:
" comedy, indeed, becauſe this is the
" *play* or *joke* of life; but tragedy on
" account of the *paſſions* and *death*,

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" which it repreſents. Comedians,
" therefore, do not properly denomi-
" nate tragedians, as if they were not
" Dionyſiacal; aſſerting, at the ſame
" time, that nothing tragical belongs
" to Dionyſius. But Jupiter hurled
" his thunder at the Titans; the
" thunder ſignifying a converſion on
" high: for fire naturally aſcends;
" and hence Jupiter, by this means,
" converts the Titans to himſelf."—
*Σπαρατ[ε]αι δε [ο] καθολου ειδος εν [η] γενε-
σει, μονας δε τιτανων ο διονυσος.——κατ'
επι[β]ουλην δε της ηρας διοτι κινησεως εφορος
η θεος κ᾽ προοδου. Διο κ᾽ συνεχως εν [η]
ιλιασι εξανιςησιν αυ[η], κ᾽ διεγορει [ον δια εις
προνοιαν των δευτερων. Και γενεσεως αλλως
εφορος εςιν ο διονυσος, διοτι κ᾽ ζωης κ᾽ [τ]ελευ-
της. Ζωης μεν γαρ εφορος, επειδη κ᾽ [η]ς
γενεσεως, τελευ[η]ς δε δι[ο]ι ενθουσιαν ο οινος
ποιει. Και περι [η]ν τελευ[η]ν δε ενθουσιασι-
κω[τ]εροι γινομεθα, ως δηλοι ο παρ᾽ Ομηρω
προκλος, μανι[η]κος γεγονως περι [η]ν τελευ[η]ν·*

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κ᾽ την τραγωδιαν, κ᾽ την κωμωδιαν αινεισθαι φασι τω διονυσω. Την μεν κωμωδιαν παιγνιον ουσαν του βιου· την δε τραγωδιαν δια τα παθη, κ᾽ την τελευτην. εκ αρα καλως οι κωμικοι τοις τραγικοις εγκαλουσιν, ως μη διονυσιακοις ουσιν, λεγοντες οτι ουδεν ταυτα προς τον διονυσον. Κερωνοι δε τουτοις ο ζευς, του κερωνου δηλουτος την επιστροφην· πυργαρ επι τα ανω κινουμενα. Επιστρεφει ουν αυτους προς εαυτον. But by the members of Dionyſius being firſt boiled in water by the Titans, and afterwards roaſted by the fire, the proceſſion or diſtribution of intellect into matter, and its ſubſequent converſion from thence, is evidently implied: for water was conſidered by the Egyptians, as we have already obſerved, as the ſymbol of matter; and fire is the natural ſymbol of aſcent. The heart of Dionyſius too, is, with the greateſt propriety, ſaid to be preſerved by Minerva; for this goddeſs is the guardian

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of life, of which the heart is a ſymbol. So that this part of the fable plainly ſignifies, that while intellectual life is diſtributed into the univerſe, its principle is preſerved entire by the guardian power and providence of unpolluted intelligence. And as Apollo is the ſource of all union and harmony, and as he is called by Proclus, in his elegant hymn to the Sun, "the "key-keeper of the fountain of life," the reaſon is obvious why the members of Dionyſius, which were buried by this deity, by a new generation again emerged, and were reſtored to their priſtine integrity and life. But let it here be carefully obſerved, that renovation, when applied to the gods, is to be conſidered as ſecretly implying the riſing of their proper light, and its conſequent appearance to ſubordinate natures. And that puniſhment, when conſidered as taking place about

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beings more excellent than mankind, ſignifies nothing more than a ſecondary providence of ſuch beings which is of a puniſhing characteriſtic, and which ſubſiſts about apoſtatizing ſouls. Hence, then, from what has been ſaid, we may eaſily collect the ultimate deſign of the firſt part of this myſtic fable; for it appears to be no other than to repreſent the manner in which the form of the mundane intellect is diſtributed into the univerſe; —that ſuch an intellect (and every one which is total) remains entire during its participations, and that the participations themſelves are continually converted to their ſource, with which they become finally united. So that intellectual illumination, while it proceeds into the dark and rebounding receptacle of matter, and inveſts its obſcurity with the ſupervening ornaments of deific light, returns at the

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ſame time without intermiſſion to the principle of its deſcent.

Let us now conſider the latter part of the fable, in which it is ſaid that our ſouls were formed from the vapours produced by the aſhes of the burning bodies of the Titans; at the ſame time connecting it with the former part of the fable, which is alſo applicable in a certain degree to the condition of a partial intellect like ours. In the firſt place, then, we are compoſed from *fragments*, (ſays Olympiodorus,) becauſe, through falling into generation, our life has proceeded into the moſt diſtant and extreme diviſion; but from *Titannic fragments*, becauſe the Titans are the ultimate artificers of things, and the moſt proximate to their fabrications. But farther, our irrational life is Titannic, under which the rational life is torn in pieces. And

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hence, when we diſperſe the Dionyſius, or intellect contained in the ſecret receſſes of our nature, breaking in pieces the kindred and divine form of our eſſence, and which communicates, as it were, both with things ſubordinate and ſupreme, then we become Titans; but when we eſtabliſh ourſelves in union with this Dionyſiacal or kindred form, then we become Bacchuſes, or perfect guardians of our irrational life: for Dionyſius, whom in this reſpect we reſemble, is himſelf a guardian deity, diſſolving at his pleaſure the bonds by which the ſoul is united to the body, ſince he is the cauſe of a partial life. But it is neceſſary that the paſſive nature of our irrational part, through which we are bound in body, and which is nothing more than the reſounding echo, as it were, of ſoul, ſhould ſuffer the puniſhment incurred by deſcent; for

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when the ſoul caſts aſide the peculiarity of her nature, ſhe requires a certain proper, but at the ſame time multiform body, that ſhe may again become indigent of a common form, which ſhe has loſt through Titannic diſperſion into matter.

But in order to ſee the perfect and beautiful reſemblance between the manner in which our ſouls deſcend and the participation of intellect by mundane natures, let the reader attend to the following admirable citation from the MS. Commentary of Olympiodorus on the Phædo of Plato:—"In "order," ſays he, "to the ſoul's de- "ſcent, it is neceſſary that ſhe ſhould "firſt eſtabliſh an animating image of "herſelf in the body; and in the ſe- "cond place, that ſhe ſhould ſympa- "thize with the image, according to "a ſimilitude of form: for every

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" form paſſes into a ſameneſs with
" itſelf, through naturally verging to
" itſelf. In the third place, being
" ſituated in a diviſible nature, it is
" neceſſary that ſhe ſhould be lacera-
" ted and ſcattered together with ſuch
" a nature, and that ſhe ſhould fall
" into an ultimate diſtribution, till,
" through the energies of a cathartic
" life, ſhe raiſes herſelf from the ex-
" treme diſperſion, and looſens the
" bond of ſympathy through which
" ſhe is united with body; and till,
" at the ſame time, energizing with-
" out the image, ſhe becomes eſta-
" bliſhed according to her primary
" life. And we may behold a reſem-
" blance of all this in the fable re-
" ſpecting Bacchus, the exemplar of
" our intellect. For it is ſaid that
" Dionyſius, eſtabliſhing his image in
" a mirror, purſued it, and thus be-
" came diſtributed into the univerſe.

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" But Apollo excited and elevated " Bacchus; this god being a cathartic " deity, and the true ſaviour of Dio- " nyſius; and on this account he is " celebrated as Dionyſites." Οτι δει πρωτον υποτησαι εικονα την ψυχην εαυτου εν τω σωματι. Τουτο γαρ εστι ψυχωσαι το σωμα. Δευτερον δε συμπαθειν τω ειδωλω, κατα την ομοειδειαν. Παν γαρ ειδος επειγεται εις την προς εαυτο ταυτοτητα δια την προς εαυτο συνευσιν εμφυτον. Τριτον εν τω μερισμω γενομενην συνδιασπασθηναι αυτω, κ᾽ εις τον εσχατον εκπεσειν μερισμον. Εως αν δια της καθαρτικης ζωης συναγειρει μεν εαυτην απο του σκορπισμου, λυση δε τον δεσμον της συμπαθειας, προβαλλεται δε την ανευ του ειδωλου, καθ᾽ εαυτην εστωσαν πρωτουργον ζωην. Οτι τα ομοια μυθευεται, κ᾽ εν τω παραδειγματι. Ο γαρ διονυσος, οτι το ειδωλον ενεθηκε τω εσοπτρω τουτω εφεσπετο. Και ουτως εις το παν εμερισθη. Ο δε απολλων συναγειρει τε αυτον κ᾽ αναγει, καθαρτικος ων θεος, κ᾽ του διονυσου σωτηρ

ως αληθως. Και δια τουτο διονυσοτης ανυμνειται. Hence, as the ſame author beautifully obſerves, the ſoul revolves according to a myſtic and mundane circulation: for flying from an indiviſible and Dionyſiacal life, and energizing according to a Titannic and revolting energy, ſhe becomes bound in body as in a priſon. Hence, too, ſhe abides in puniſhment and takes care of her partial concerns; and being purified from Titannic defilements, and collected into one, ſhe becomes a Bacchus; that is, ſhe paſſes into the proper integrity of her nature according to the Dionyſius who abides on high. From all which it evidently follows, that he who lives Dionyſiacally reſts from labours and is freed from his bonds; that he leaves his priſon, or rather his apoſtatizing life; and that he who does this is a cathartic philoſopher. But farther from this account

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of Dionyſius, we may perceive the truth of Plato's obſervation, " that " the deſign of the myſteries is to " lead us back to the perfection from " which, as a principle, we firſt made " our deſcent." For in this perfection Dionyſius himſelf ſubſiſts, eſtabliſhing perfect ſouls in the throne of his proper father; that is, in the whole of a life according to Jupiter. So that he who is perfect neceſſarily reſides with the gods, according to the deſign of thoſe deities, who are the ſources of conſummate perfection to the ſoul. And laſtly, the Thyrſus itſelf, which was uſed in the Bacchic proceſſion, as it was a reed full of knots, is an apt ſymbol of the diſtribution of an intellectual nature into the ſenſible world. And agreeable to this, Olympiodorus on the Phædo obſerves, " that the Thyrſus is a ſymbol " of material and partial fabrication

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" from its diſſipated continuity; and
" that on this account it is a Titannic
" plant. This it was cuſtomary to
" extend before Bacchus inſtead of
" his paternal ſceptre; and through
" this they called him down into a
" partial nature. And, indeed, the
" Titans are Thyrſus-bearers; and
" Prometheus concealed fire in a
" Thyrſus or reed; whether he is con-
" ſidered as deducing celeſtial light
" into generation; or producing ſoul
" into body; or calling forth divine
" illumination (the whole of which
" is without generation) into genera-
" tion. Hence Socrates calls the mul-
" titude Orphically Thyrſus-bearers,
" becauſe they live acccording to a
" Titannic life." Οτι ο ναρθηξ συμβολον εϛι ϛης ενυλου δημιουργιας, ϰ̀ μεριϛης, δια την μαλιϛα διεϛπαρμενην συνεχειαν, οθεν ϰ̀ τιτανικον το φυτον. Και γαρ τῳ διονυϛῳ προτεινουϛιν αυτῳ, ανϛι του πάτριϰου

σκηπτρου. Και ταυτη προκαλουνται αυτον εις τον μερικον. Και μεντοι, κ) ναρθηκοφορουσιν οι τιτανες, κ) ο προμηθευς, εν ναρθηκι κλεπτι το πυρ, ειτε το ουρανιον φως εις την γενεσιν καταστων, ειτε την ψυχην εις το σωμα προαγων, ειτε την θειαν ελλαμψιν ολην αγεννητον ουσαν, εις την γενεσιν προκαλουμενος. Δια δε τουτο, κ) ο σωκρατης τους πολλους καλει ναρθηκοφορους Ορφικως, ως ζωντας τιτανικως.

And thus much for the ſecret meaning of the fable, which formed a principal part of theſe myſtic rites. Let us now proceed to conſider the ſignification of the ſymbols, which, according to Clemens Alexandrinus, belonged to the Bacchic ceremonies; and which are comprehended in the following Orphic verſes:

Κωνος, κ) ρομβος, κ) παιγνια καμπεσιγυια
Μηλα τε χρυσια καλα παρ' εσπεριδων λιγυφωνων.

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That is,

A wheel, a pine-nut, and the wanton plays,
Which move and bend the limbs in various ways:
With theſe th' Heſperian golden-fruit combine,
Which beauteous nymphs defend of voice divine.

To all which Clemens adds εσοπτρον, *a mirror*, πωκος, *a fleece of wool*, and αςραγαλος, *the ankle-bone*. In the firſt place, then, with reſpect to the wheel, ſince Dionyſius, as we have already explained, is the mundane intellect, and intellect is of a reductorial, or convertive nature, nothing can be a more apt ſymbol of intellectual energy than a wheel or ſphere: beſides, as the laceration of Dionyſius ſignifies the proceſſion of intellectual illumination into matter, and its converſion at the ſame time to its ſource, this too will be aptly ſymbolized by a wheel. In the ſecond place, a pine-nut, from its conical ſhape, is a perſpicuous ſymbol of

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the manner in which intellectual illumination proceeds from its principle into a material nature. "For the "ſoul," ſays Macrobius *, "proceeding from a round figure, which "is the only divine form, is produced "into a cone by its defluxion." And the ſame is true ſymbolically of intellect. And as to the wanton ſports which bend the limbs, this evidently alludes to the Titannic arts, by which Dionyſius was allured, and occultly ſignifies the energies of the mundane intellect, conſidered as ſubſiſting according to an apparent and diviſible condition. But the Heſperian golden-apples, ſignify the pure and incorruptible nature of that intellect, or Dionyſius, which is participated by the world; for a golden apple, according to the philoſopher Salluſt, is a ſymbol

* In ſom. Scip. cap. 12.

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of the world; and this doubtleſs, both on account of its external figure, and the incorruptible intellect which it contains, and with the illuminations of which it is externally adorned; ſince gold, on account of its never being ſubject to ruſt, aptly denotes an incorruptible and immaterial nature. The mirror, which is the next ſymbol, we have already explained. And as to the fleece of wool, this is a ſymbol of the laceration, or diſtribution of intellect, or Dionyſius, into matter; for the verb σπαράττω, *dilanio*, which is uſed in the relation of the Bacchic diſcerption, ſignifies to tear in pieces like wool: and hence Iſidorus derives the Latin word lana, *wool*, from laniando, as *vellus a vellendo*. Nor muſt it paſs unobſerved, that λῆνος, in Greek, ſignifies wool, and ληνὸς, a wine-preſs. And, indeed, the preſſing of grapes is as evident a ſymbol of diſperſion as

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the tearing of wool; and this circumſtance was doubtleſs one principal reaſon why grapes were conſecrated to Bacchus: for a grape, previous to its preſſure, aptly repreſents that which is collected into one; and when it is preſſed into juice, it no leſs aptly repreſents the diffuſion of that which was before collected and entire. And laſtly, the ασραγαλος, or *ankle-bone*, as it is principally ſubſervient to the progreſſive motion of animals, ſo it belongs, with great propriety, to the myſtic ſymbols of Bacchus; ſince it doubtleſs ſignifies the progreſſions of that deity into the regions of nature: for nature, or that diviſible life which ſubſiſts about body, and which is productive of ſeeds, immediately depends on Bacchus. And hence we are informed by Proclus, in Tim. p. 184, that the genital parts of this god are denominated by theologiſts, *Diana*,

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who, ſays he, preſides over the whole of the generation in nature, leads forth into light all natural reaſons, and extends a prolific power from on high even to the ſubterranean realms. And hence we may perceive the reaſon why, in the Orphic hymn to Nature, that goddeſs is deſcribed as, "*turning* "*round ſilent traces with the* ankle-"bones *of her feet.*"

Αψοφον ασφαγαλοισι ποδων ιχνος ειλισσουσα.

And it is highly worthy our obſervation that in this verſe of the hymn Nature is celebrated as Fortune, according to that deſcription of the goddeſs in which ſhe is repreſented as ſtanding with her feet on a wheel, which ſhe continually turns round with a progreſſive motion; as the following verſe from the ſame hymn abundantly confirms:

Αιναω τροφαλιγγι θοον ρυμα δινευουσα.

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The ſenſe of which is, " moving " with rapid motion on an eternal " wheel." Nor ought it to ſeem won- " derful that Nature ſhould be cele- " brated as Fortune; for Fortune in " the Orphic hymn to that deity is " invoked as Diana: and the moon, " as we have obſerved in the prece- " ding ſection, is the αυτοπτον αγαλμα " φυσεως, *the ſelf-conſpicuous image of* " *Nature*; and indeed the apparent " inconſtancy of Fortune, has an " evident agreement with the fluctu- " ating condition in which the do- " minions of nature are perpetually " involved."

It only now remains that we explain the ſecret meaning of the ſacred dreſs with which the initiated in the Dionyſiacal myſteries were inveſted, in order to the θρονισμος taking place; or ſitting in a ſolemn manner on a

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throne, about which it was cuſtomary for the other myſtics to dance. But the particulars of this habit are thus deſcribed in the Orphic verſes preſerved by Macrobius in the firſt book of his Saturnalia, cap. 18.

Ταυΐα γε παΐα τελειν ιερᾳ σκηνῃ πυκασαΐα,
Σωμα θεω πλατΐειν εριαυγους ηελιοιο.
Πρωτα μεν αργυφεαις εναλιγκιον ακΐινεσσιν
Πεπλον φοινικερον (lege φοινικεον) πυρΐκελον αμφιβαλεσθαι.
Αυταρ υπερθε νεβροιο παναιολου ευρυ καθαψαι
Δερμα πολυστικτον θηρος καΐα δεξιον ωμων,
Αγρων δαιδαλεων μιμημ' ιερου τε πολοιο.
Ειτα δ' υπερθε νεβρης χρυσεον ζωστηρα βαλεσθαι
Παμφανοωΐα περιξ στερνων φορεειν μεγα σημα
Ευθυς οτ' εκ περατων γαιης φαεθων ανορουσων
Χρυσειαις ακΐισι βαλῃ ροον ωκεανοιο,
Αυγη δ' ασπεΐος η, ανα δ' δροσῳ αμφιμιγεισα
Μαρμαιρῃ δινῃσιν ελισσομενη καΐα κυκλον,
Προσθε θεου. ζωνη δ' αρ υπο στερνων αμεστρητων
Φαινετ' αρ' ωκεανου κυκλω, μεγα θαυμ' εισιδεσθαι.

That is,

He who deſires in pomp of ſacred dreſs
The ſun's reſplendant body to expreſs,
Should firſt a veil aſſume of purple bright,
Like fair white beams combin'd with fiery light:

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On his right ſhoulder, next, a mule's broad hide,
Widely diverſify'd with ſpotted pride
Should hang, an image of the pole divine,
And dædal ſtars, whoſe orbs eternal ſhine.
A golden ſplendid zone, then, o'er the veſt
He next ſhould throw, and bind it round his breaſt;
In mighty token, how with golden light,
The riſing ſun, from earth's laſt bounds and night
Sudden emerges, and, with matchleſs force,
Darts though old Ocean's billows in his courſe.
A boundleſs ſplendor hence, enſhrin'd in dew,
Plays on his whirlpools, glorious to the view;
While his circumfluent waters ſpread abroad,
Full in the preſence of the radiant god:
But Ocean's circle, like a zone of light,
The ſun's wide boſom girds, and charms the wond'ring
ſight.

In the firſt place, then, let us conſider why this myſtic dreſs belonging to Bacchus is to repreſent the ſun. Now the reaſon of this will be evident from the following obſervations: according to the Orphic theology, the intellect of every planet is denominated a Bacchus, who is characterized in each by a different appellation; ſo that

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the intellect of the ſolar deity is called Trietericus Bacchus. And in the ſecond place, ſince the divinity of the ſun, according to the arcana of the antient theology, has a ſuper-mundane as well as mundane eſtabliſhment, and is wholly of a reductorial or intellectual nature; hence conſidered as ſupermundane, he muſt both produce and contain the mundane intellect, or Dionyſius, in his eſſence; for all the mundane are contained in the ſupermundane deities, by whom alſo they are produced. Hence Proclus, in his elegant hymn to the ſun, ſays,

Σε κλυτον υμνειουσι Διωνυσσοιο τοκηα.

That is, "they celebrate thee in "hymns as the illuſtrious parent of "Dionyſius." And thirdly, it is through the ſubſiſtence of Dionyſius in the ſun that that luminary derives its circular progreſſion, as is evident

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from the following Orphic verſe, in which, ſpeaking of the ſun, it is ſaid of him, that

——————Διονυσον δ' επεκληθη,
Ουνεκα δινειται κατ' απειρονα μακρον ολυμπον.

" he is called Dionyſius, becauſe he " is carried with a circular motion " through the immenſely-extended " heavens." And this with the greateſt propriety, ſince intellect, as we have already obſerved, is entirely of a convertive and reductorial nature: ſo that from all this, it is ſufficiently evident why the dreſs of Dionyſius is repreſented as belonging to the ſun. In the ſecond place, the veil, reſembling a mixture of fiery light, is an obvious image of the ſolar fire. And as to the ſpotted mule-ſkin, which is to repreſent the ſtarry heavens, this is nothing more than an image of the moon; this luminary, according to Proclus

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on Heſiod, reſembling the mixed nature of a mule; "becoming dark "through her participation of earth, "and deriving her proper light from "the ſun." Γης μεν εχουσα το σκοτιζεσθαι, ηλιου δε το οικειον ειληχεναι φως. Ταυτη μεν ουν οικειωσαι προς αυτην η ημιονος. in Heſ. p. 174. So that the ſpotted hyde of the mule ſignifies the moon attended with a multitude of ſtars: and hence, in the Orphic hymn to the moon, that deity is celebrated "as ſhining ſurrounded with beauti-"ful ſtars:"

——καλοις αστροισι βρυουσα.

and is likewiſe called ασταρχη, or *queen of the ſtars.*

In the next place, the golden zone is the circle of the Ocean, as the laſt verſes plainly evince. But, you will aſk, what has the riſing of the ſun

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through the ocean, from the boundaries of earth and night, to do with the adventures of Bacchus? I anſwer, that it is impoſſible to deviſe a ſymbol more beautifully accommodated to the purpoſe: for, in the firſt place, is not the ocean a proper emblem of a material nature, whirling and ſtormy, and perpetually rolling without admitting any periods of repoſe? And is not the ſun emerging from its boiſterous deeps a perſpicuous ſymbol of an intellectual nature, apparently riſing from the dark and fluctuating receptacle of matter, and conferring form and beauty on the ſenſible univerſe through its light? I ſay apparently riſing, for though intellect always diffuſes its ſplendor with invariable energy, yet it is not always perceived by the ſubjects of its illuminations; beſides, as ſenſible natures can only receive partially and ſucceſſively the benefits of divine

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irradiation; hence fables regarding this temporal participation transfer, for the purpoſe of concealment and in conformity to the phænomena, the imperfection of ſubordinate natures to ſuch as are ſupreme. This deſcription, therefore, of the riſing ſun, is a moſt beautiful ſymbol of the renovation of Bacchus, which, as we have already obſerved, implies nothing more than the riſing of intellectual light, and its conſequent appearance to ſubordinate forms.

And thus much for the myſteries of Bacchus, which, as well as thoſe of Ceres, relate in one part to the deſcent of a partial intellect into matter, and its condition while united with the dark tenement of body: but there appears to be this difference between the two, that in the fable of Ceres and Proſerpine, the deſcent of the whole

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rational ſoul is conſidered; and in that of Bacchus, the diſtribution and proceſſion of that ſupreme part alone of our nature which we properly characterize by the appellation of intellect. In the compoſition of each we may diſcern the ſame traces of exalted wiſdom and recondite theology; of a theology the moſt venerable of all others for its antiquity, and the moſt admirable for its excellence and reality: in each we may eaſily perceive the ignorance and malevolence of Chriſtian prieſts, from the moſt early fathers to the moſt modern retailers of hypocriſy and cant; and in each every intelligent reader muſt be alternately excited to grief and indignation, to pity and contempt, at the barbarous mythological ſyſtems of the moderns: for in theſe we meet with nothing but folly and deluſion; opinions founded either on fanaticiſm or atheiſm, inconceiva-

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bly abſurd and inextricably obſcure, ridiculouſly vain and monſtrouſly deformed, ſtupidly dull and contemptibly zealous, Apoſtolically delirious, or hiſtorically dry; and, in one word, ſuch only as arrogance and ignorance could conceive, impiety propagate, and the vapid ſpirit of the moderns be induced to admit.

I ſhall therefore conclude this treatiſe by preſenting the reader with a valuable and moſt elegant hymn of Proclus * to Minerva, which I have diſcovered in the Britiſh Muſeum; and the exiſtence of which appears to have been hitherto utterly unknown. This hymn is to be found among the

* That the following hymn was compoſed by Proclus, cannot be doubted by any one who is converſant with thoſe already extant of this incomparable man, ſince the ſpirit and manner in both is perfectly the ſame.

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Harleian MSS., in a volume containing ſeveral of the Orphic hymns, with which, through the ignorance of the tranſcriber, it is indiſcriminately ranked, as well as the other four hymns of Proclus, already printed in the Bibliotheca Græca of Fabricius. Unfortunately too, it is tranſcribed in a character ſo obſcure, and with ſuch great inaccuracy, that, notwithſtanding the pains I have taken to reſtore the text to its original purity, I have been obliged to omit two lines, and part of a third, as beyond my abilities to read or amend; however, the greateſt, and doubtleſs the moſt important part, is fortunately intelligible, which I now preſent to the reader's inſpection, accompanied with ſome corrections, and an Engliſh paraphraſed tranſlation. The original is highly elegant and pious, and contains one mythological particular, which is no where elſe to

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be found. It has likewiſe an evident connection with the preceding fable of Bacchus, as will be obvious from the peruſal; and on this account principally it was inſerted in the preſent diſcourſe.

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Εις ΑΘΗΝΑΝ.

ΚΛΥΘΙ μευ αιγιοχοιο διος τεκος· η γενετηρος
Πηγης εκπροθορουσα, κ̀ ακροτατης απο σειρας.
Αρσενοθυμε· φερασπι· μεγασθενες· οβριμοπατηρ*,
Κεκλυθι· δεχνυσο δ' υμνον εϋφρονι ποτνια θυμω
Η σοφιης πετασασα θεοςυβειας † πυλεωνας.
Και χθονιων δαμασασα θεωμαχα φυλα γιγαντων.
Η κραδιην εσαωσας αμυςιλευτον ‡ ανακτος
Αιθερος εν γυαλοισι μεριζομενου ποτε βακχου
Τιτανων υπο χερσι, πορες δε ε πατρι φερουσα
Οφρα νεος βουλησιν απ' αρρητοισι τοκηος,
Εκ σεμελης περι κοσμον ανηβηση διονυσσος.
Ης πελεκις § θηριων ταμνων προθελυμνα καρηνα
Πανδερκους εκατης παθεων ηνυσε γενεθλην·
Η κρατος ηρας σεμνον εγερσι βροτων αρεταων·
Η βιοτον κοσμησας ολον πολυειδεσι τεχναις,
Δημιουργικην οερην || ψυχαισι βαλλουσα·
Η λαχες ακροπολια * * * *
Συμβολον ακροτατης μεγαλης σεο ποτνια σειρης·
Η χθονα βωτιανειρα φιλησας μητερας βιβλων.
Ουνομα αςυ δε δωκας εχειν σεο κ̀ φρενας εσθλας.

* Lege οβριμοπατρη.
† Lege θεοσεβειας.
‡ Lege αμυςι λυτου.
§ Lege πελεκυς.
|| Lege Ορμην.

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Κλυθι μευ η φαος αγνον απαγραπλουσα προσωπον·
Δος δε μοι ολβιον ορμον αλωομενα περι γαιαν.
Δος ψυχη φαος αγνον απ' ευιερων στεο μυθων·
Και σοφιην· κ) ερωΐα· μενος δ' εμπνευσον ερωΐ,
Τεσσαλιον, κ) Ιωιον, οσον χθονιων απο κολπων
Αψιερνη * προς ολυμπον ες ηθεα παΐρος εοιο,
Ειδε Ιις αμπλακιημα † κακη βιοΐοιο δαμαζει.
Ιλαθι μειλιχοβουλε· σαομβροΐε· μηδεμιασης ‡
Ριγεδανοις ποιναισιν ελωρ κ) κυρμα γενεσσα,
Κειμενον εν δαπεδοισιν, οΐι Ιεος ευχομαι ειναι·
Κεκλυθι κεκλυθι· κ) μοι μειλισσειν ουας υποχες.

*

† Lege αμπλακημα.

‡ Lege μηδ' εμ' εασης.

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To MINERVA.

DAUGHTER of ægis-bearing Jove, divine,
Propitious to thy vot'ries prayer incline;
From thy great father's fount ſupremely bright,
Like fire reſounding, leaping into light.
Shield-bearing goddeſs, hear, to whom belong
A manly mind, and power to tame the ſtrong!
Oh, ſprung from matchleſs might, with joyful mind
Accept this hymn; benevolent and kind!
The holy gates of wiſdom, by thy hand
Are wide unfolded; and the daring band
Of earth-born giants, that in impious fight
Strove with thy fire, were vanquiſhed by thy might.
Once by thy care, as ſacred poets ſing,
The heart of Bacchus, ſwiftly-ſlaughter'd king,
Was ſav'd in æther, when, with fury fir'd,
The Titans fell againſt his life conſpir'd;
And with relentleſs rage and thirſt for gore,
Their hands his members into fragments tore:
But ever watchful of thy father's will,
Thy pow'r preſerv'd him from ſucceeding ill,
Till from the ſecret counſels of his fire,
And born from Semele through heav'nly fire,
Great Dionyſius to the world at length
Again appear'd with renovated ſtrength.
Once, too, thy warlike axe, with matchleſs ſway,
Lopp'd from their ſavage necks the heads away

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Of furious beaſts, and thus the peſts deſtroy'd
Which long all-ſeeing Hecate annoy'd.
By thee benevolent great Juno's might
Was rous'd, to furniſh mortals with delight.
And thro' life's wide and various range, 'tis thine
Each part to beautify with arts divine:
Invigorated hence by thee, we find
A demiurgic impulſe in the mind.
Towers proudly rais'd, and for protection ſtrong,
To thee dread guardian deity belong,
As proper ſymbols of th' exalted height
Thy ſeries claims amidſt the courts of light.
Lands are belov'd by thee, to learning prone,
And Athens, O Athena, is thy own!
Great goddeſs, hear! and on my dark'ned mind
Pour thy pure light in meaſure unconfin'd;—
That ſacred light, O all-protecting queen,
Which beams eternal from thy face ſerene.
My ſoul, while wand'ring on the earth, inſpire
With thy own bleſſed and impulſive fire:
And from thy fables, myſtic and divine,
Give all her powers with holy light to ſhine.
Give love, give wiſdom, and a power to love,
Inceſſant tending to the realms above;
Such as unconſcious of baſe earth's controul
Gently attracts the vice ſubduing ſoul:
From night's dark region aids her to retire,
And once more gain the palace of her ſire.
O all-propitious to my prayer incline!
Nor let thoſe horrid puniſhments be mine
Which guilty ſouls in Tartarus confine,

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With fetters faſt'ned to its brazen floors,
And lock'd by hell's tremendous iron doors.
Hear me, and ſave (for power is all thine own)
A ſoul deſirous to be thine alone *.

It is very remarkable in this hymn, that the exploits of Minerva relative to her cutting off the heads of wild beaſt with an axe, &c., is mentioned by no writer whatever; nor can I find the leaſt trace of a circumſtance either in the hiſtory of Minerva or Hecate to which it alludes. And from hence, I think, we may reaſonably conclude that it belonged to the arcane Orphic narrations concerning theſe goddeſſes, which were conſequently but rarely mentioned, and this but by

* If I ſhould ever be able to publiſh a ſecond edition of my tranſlation of the hymns of Orpheus, I ſhall add to it a tranſlation of all thoſe hymns of Proclus, which are fortunately extant; but which are nothing more than the wreck of a great multitude which he compoſed.

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a few, whoſe works, which might afford us ſome clearer information, are unfortunately loſt.

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APPENDIX.

SINCE my writing the above Diſſertation, I have met with a curious Greek MS. of Pſellus, *on Dæmons, according to the opinion of the Greeks:* του ψελλου τινα περι δαιμονων δοξαζουσιν Ελληνες: in the courſe of which he deſcribes the machinery of the Eleuſinian myſteries as follows: — Α δε γε μυςηρια τουτων, οιον αυτικα τα ελευσινια, τον μυθικον υποκρινεται δια μιγνυμενον τη δηοι, ἢ τη δημητερι, και τη θυγατερει ταυτης φερσεφατ]η τη και κορη. Επειδη δε εμελλον και αφροδισιοι επι τη μυησει γινεσθαι συμπλοκαι, αναδυεται πως η αφροδιτη απο τινων πεπλασμενων μηδεων πελαγιος. Ειτα δε γαμηλιος επι τη κορη υμεναιος. Και επαδουσιν οι τελουμενοι, εκ τυμπανου εφαγον, εκ κυμβαλων επιον, εκιρνοφορησα (lege εκερνοφορησα) υπο τον παςον εισεδυν. Υποκρινεται δε και τας δηους ωδινας. Ικετηριαι

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γουν αυτικα δηους. Και χολης ποσις, και παρδιαλγιαι. Εφ οις και τραγοσκελες μιμημα παθαινομενον περι τοις διδυμοις· οτι περ ο ζευς δικας αποτινυυς της ϐιας τη δημητερι τεραγου (lege τραγου) ορχεις αποτεμων, τῳ κολπῳ ταυτης κατεθετο, ωσπερ δη και εαυτου. Επι πασιν αι του διονυσου τιμαι, και η κυσις, και τα πολυομφαλα ποπανα, και οι τω σαϐαζιω τελουμενοι, κληδονες τε και μιμαλωνες, και τις ηχων λεϐης θεσπρωτειος και δωδωναιον χαλκειον, και κορυϐας αλλος και κουρης ετερος, δαιμονων μιμηματα. Εφ' οις η ϐαϐωτους (lege η ϐαυϐω τους) μηρους ανασυρομενη, και ο γυναικος κτεις, ουτω γαρ ονομαζουσι την αιδω αισχυνομενοι. Και ουτως εν αισχρω την τελετην καταλυουσιν. *i. e.* "The myſteries "of theſe dæmons," (for Pſellus being a Chriſtian, conſidered the gods of the antients as nothing more than evil dæmons,) "ſuch as the Eleuſinian "myſteries, conſiſted in repreſenting "the fabulous narration of Jupiter "mingling with Ceres and her daugh-

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" ter Proſerpine. But as venereal
" connections take place along with
" the initiation *, a marine Venus is
" repreſented riſing from certain fic-
" titious genital parts: afterwards the
" celebrated marriage of Proſerpine
" *(with Pluto)* takes place; and thoſe
" who are initiated ſing, I have eat
" out of the drum, I have drank out
" of the cymbal, I have borne the
" myſtic cup, I have entered into the
" bed. But the pregnant throws like-
" wiſe of Ceres are repreſented:
" hence the ſupplications of Ceres
" are exhibited; her drinking of bile,
" and the pains of her heart. After
" this, an image with the thighs of
" a goat makes its appearance, and
" which at the ſame time ſuffers ve-
" hemently about the teſticles: be-
" cauſe Jupiter, in order to expiate
" the crime of the violence which he
" offered to Ceres, is repreſented as

* *i. e.* a repreſentation of them.

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" cutting off the teſticles of a goat,
" and placing them on the boſom of
" Ceres, as likewiſe on his own bo-
" ſom. But after all this, the ho-
" nours of Bacchus ſucceed; the
" Ciſta, and the cakes with many
" boſſes, like thoſe of a ſhield. Like-
" wiſe the myſteries of Sabazius, di-
" vinations, and the prieſteſſes of Bac-
" chus; a certain ſound of the Theſ-
" protian kettle; the Dodonæan braſs;
" another Corybas, and another Pro-
" ſerpine, who are reſemblances of
" Dæmons. After theſe ſucceed the
" uncovering the thighs of Baubo,
" and a woman's comb; for thus,
" through ſhame, they denominate
" the privities of a woman. And
" thus, in the indecent, they finiſh
" the initiation."

From this curious paſſage, it appears that the Eleuſinian myſteries comprehended thoſe of almoſt all the gods;

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and this account will not only throw light on the relation of the myſteries given by Clemens Alexandrinus, but likewiſe be elucidated by it in ſeveral particulars. I would willingly unfold to the reader the myſtic meaning of the whole of this machinery, but this cannot be accompliſhed by any one, without at leaſt the poſſeſſion of all the Platonic manuſcripts which are extant. This acquiſition, which I ſhould infinitely prize above the wealth of the Indies, will, I hope, ſpeedily and fortunately be mine, and then I ſhall be no leſs anxious to communicate this arcane information, than the *liberal* reader will be to receive it. I ſhall only therefore obſerve, that the mutual communication of energies among the gods was called by antient theologiſts ιερος γαμος, *a ſacred marriage*; concerning which Proclus, in the ſecond book of his MS. Commentary on the Parmenides, admirably re-

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marks as follows: ταυτην δε την κοινωνιαν, ποτε μεν εν τοις συζοιχοις ορωσι θεοις (οι θεολογοι) και καλουσι γαμον ηρας και διος, ουρανου και γης, κρονου και ρεας· ποτε δε των καταδεεςερων προς τα κρειτ]ω, και καλουσι γαμον διος και δημητρας· ποτε δε και εμπαλιν των κρειτ]ωνων προς τα υφειμενα, και λεγουσι διος και κορης γαμον. Επειδη των θεων αλλαι μεν εισιν αι προς τα συζοιχα κοινωνιαι, αλλαι δε αι προς τα προ αυτων· αλλαι δε αι προς τα μετα ταυτα. Και δει την εκαςης ιδιοτητα κατανοειν και μεταγειν απο των θεων επι τα ειδη την τοιαυτην διαπλοκην. *i. e.* " Theologiſts at " one time conſidered this communion " of the gods in divinities co-ordinate " with each other; and then they " called it the marriage of Jupiter " and Juno, of Heaven and Earth, " of Saturn and Rhea: but at another " time, they conſidered it as ſubſiſt- " ing between ſubordinate and ſupe- " rior divinities; and then they called " it the marriage of Jupiter and Ce-

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" res: but at another time, on the " contrary, they beheld it as ſubſiſt- " ing between ſuperior and ſubordi- " nate divinities; and then they called " it the marriage of Jupiter and Pro- " ſerpine. For in the gods there is " one kind of communion between " ſuch as are of a co-ordinate nature; " another between the ſubordinate " and ſupreme; and another again " between the ſupreme and ſubordi- " nate. And it is neceſſary to under- " ſtand the idiom of each, and to " transfer a conjunction of this kind " from the gods to the communion " of ideas with each other." And in lib 1. in Tim. p. 16, he obſerves: και το την αυτην (ſupple θεαν) ετεροις ἢ τον αυτον θεον πλειοσι συζευγνυσθαι, λαβοις αν εκ των μυζικων λογων, και των εν απορρητοις λεγομενων ιερων γαμων. i. e. " And " that the ſame goddeſs is conjoined " with other gods, or the ſame god " with many goddeſſes, may be col-

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" lected from *the myſtic diſcourſes*, and " thoſe marriages which are called in " *the myſteries Sacred Marriages.*"— Thus far the divine Proclus; from the firſt of which paſſages the reader may perceive how adultery and rapes, as repreſented in the machinery of the myſteries, are to be underſtood when applied to the gods; and that they mean nothing more than a communication of divine energies, either between a ſuperior and ſubordinate, or ſubordinate and ſuperior, divinity. I only add, that the apparent indecency of theſe exhibitions was, as I have already obſerved, excluſive of its myſtic meaning, deſigned as a remedy for the paſſions of the ſoul: and hence myſtic ceremonies were very properly called *ακεα*, *medicines*, by the obſcure and noble Heraclitus *.

* Vid. Jamblich. de Myſteriis, p. 22.

THE END.

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